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CHURCH HISTORY

25

When it is considered that in the membership of this church were no wealthy men and only a very few who might be said to be moderately well off, it shows a sacrificing and generous spirit for them to have raised approximately \$44,500 for pastors' support, \$10,000 for building and repairs, \$12,000 for incidental expenses and taxes, \$6,000 for denominational benevolences and \$1,200 to assist the poor. Very little of this world's gold was ever better spent.

Many series of special meetings, conducted by prominent evangelists of the denomination have been held during the half century. Prominent among these evangelists are the names of J. R. Graves of Tennessee, S. M. Brown of Missouri, Dr. J. M. Fowler of Kentucky, Dr. A. P. Graves of Los Angeles and J. S. Norvell of Los Angeles.

A research of the old records show that six hundred and eighty-three different names have been engrossed on the membership roll since 1857. Add to this those, who joined and were dismissed prior to that date, and the number would be swelled to more than seven hundred. Approximately, two hundred and eighty have been baptized into the fellowship of the fold, in the name of the Father, Son and Holy Ghost. As an illustration of how the membership roll changes as the years go by, there were one hundred and thirty-three names on the roll when the Rev. Gregory published it in his church paper, "The Santa Rosa Baptist", in 1878, only twenty-four years ago; of those one hundred and thirty-three names but seventeen are on the roll to-day. These seventeen who might be said to form the "First Guard" are as follows:

Mrs. L. Adams	Miss Belle Crane
Mrs. Susan C. Crane	Mrs. S. S. Farmer
Mrs. H. A. Collwell	Jerry A. Farmer
Miss Louise N. Farmer	Miss E. J. Holman
Mrs. Hattie H. Farmer	Mrs. Elizabeth Hoag
Mrs. Margret Holman	Mrs. Julia B. Pressley
Mrs. T. N. Irwin	Miss Luie Taft
Rev. S. A. Taft, D. D.	Mr. T. B. Ward
Mrs. Mary Wilson	

PASTORS AND PASTORATES

Nothing would have pleased the writer more than to have had space in which to have presented a, more or less extended, biography of each of the ex pastors. They deserve vastly more

than the mere mention we have been able to give. Most of them have gone to their reward and will be little effected by any word we add or with-hold. The Rev. Stephen L. Riley died in Missouri in 1898. The Rev. Joseph Roberts lived in Napa City and died sometime in 1890. The Rev. G. C. Tripp returned to the East from whence he came, and as his name has not been in the Baptist year book for many years, it is altogether probable that he too is dead. The Rev. J. W. Sacry passed away at a good old age at Healdsburg in August, 1866.

The Rev. Clark King returned to Kentucky where he entered the practice of law and died not long after. The Rev. M. P. Moore removed from California to Texas where he probably ended his days. The Rev. D. T. Taylor spent the remainder of his life in Lake County, California, where he crossed the river a few years ago. The Rev. J. W. Luke lived several years, notwithstanding his poor health, after returning to the East and did good service in Missouri where he died. The Rev. Willis Alden after leaving here settled in Vacaville, where he was a great help to the little church. He is living now at Ono, California, but has long since retired from the ministry. The Rev. S. A. Ringo lives in San Francisco. The Rev. N. A. Bailey moved to Southern Cal., then again to the Southern States and died about ten years ago. Dr. Taft is still a member of the church but lives with his daughter in Alameda, having retired from active service. Of the Rev. J. D. Jameson but little is known to us since the close of his pastorate, his name not appearing in the directories leads us to conclude that if he is still alive he is not engaged in the active service. The Rev. S. S. Fisk is pastor of our church at Tulare. His is the longest Pastorate so far, having served just one month longer than the Combined Pastorate of Dr. S. A. Taft, The Rev. Holman B. Turner, only last month bereaved of his wife, is the esteemed pastor of the Baptist Church at Walla Walla, Washington. The Rev. E. H. Hayden is pastor at Red Bluff and is having good success.

The order in which these brethren served the church and the length of their respective pastorates is as follows:

- Rev. Stephen L. Riley, April 1852 to Sept. (?) 1855, 3 years, 5 mo.
- Rev. Joseph Roberts, Nov. (?) 1855 to Oct. 1860, 4 years 11 mo.
- Rev. G. C. Tripp, Oct. 1860 to Jan 1861, 3 mo.

Rev. J. W. Sacry, Jan. 1861 to Jan. 1862, 1 year.
 Rev. Joseph Roberts, May 1862 to Sept. 1862, 5 mo.
 Rev. Clark King, Nov. 1862 to August 1866, 3 years, 10 mo.
 Rev. M. P. Moore, Dec. 1867 to May 1868, 5 mo.
 Rev. D. T. Taylor, Jan. 1869 to April 1869, 3 mo.
 Rev. J. W. Luke, Nov. 1869 to Sept. 1871, 1 year, 10 mo.
 Rev. Willis Alden, Oct. 1871 to March 1872, 6 mo.
 Rev. S. A. Ringo, April 1872 to Sept. 1872, 6 mo.
 Rev. N. A. Bailey, March 1873 to April 1875, 2 years, 2 mo.
 Rev. S. A. Taft, D. D., June 1875 to July 1877, 2 years, 1 mo.
 Rev. U. Gregory, D. D., Aug. 1877 to Aug. 1878, 1 year.
 Rev. S. A. Taft, D. D., Dec. 1878 to June 1884, 5 years, 7 mo.
 Rev. J. D. Jameson, Jan. 1885 to May 1886, 1 year, 4 mo.
 Rev. S. S. Fisk, Jan. 1887 to Oct. 1894, 7 years, 9 mo.
 Rev. Holman B. Turner, Jan. 1895 to Jan. 1896, 1 year.
 Rev. E. H. Hayden, Jan. 1896 to July 1897, 1 year, 7 mo.
 Rev. W. L. Gaston, (present incumbent,) Dec. 1897 to —

THE LADIES AID SOCIETY

There is a modern proverb to the effect "If you want it done get the the Ladies to do it", which has been very practically demonstrated in this as well as in many other Churches. The

No Dates genesis of The Ladies Aid Society, like that of **Organization** of the Church itself, is a matter of uncertainty. The records fail us again and tradition makes no positive statements. This will compel us to omit dates and make the loose statement that it was organized by Mrs. S. A. Taft, during the last pastorate of Rev. S. A. Taft, D. D., some time prior to 1880.

The ladies of this Society might well be styled the serving Marthas. They have worked hard and have given the Church a financial support worthy of a much larger organization.

Make They have given dinners, bazaars, socials, teas, **Mince Meat** sewed miles of seams in useful garments, and all to raise money for a good cause. One of the most practical and yet novel methods by which they have trapped the nimble silver in these last years is making mince meat, the sale of which is large and profitable. In 1888 the records take up the story and tell us that since that date this Society has raised \$2,400, of this amount \$244 has been donated to missions, the rest has gone into the church in some forms, either as an addition to the exchequer in needed improvements.

BOARD OF DEACONS



*J. W. Barrows
J. C. Pedersen*

*W. L. Beedle
Rev. Orin A. Whitcomb
James Elder*

*S. C. Morse
Leslie Hillis*

BOARD OF TRUSTEES

29



George A. Stone
J. W. Chace, M. D.
Judge J. M. Thompson

Judge R. F. Crawford

D. H. Hudson
L. A. Pressley
F. C. Abendroth

Other ways than in money raising the ladies have been helpful to the Church and Denomination. When the Dormitories of California College were opened this society came to the front and splendidly furnished one of the rooms.

The officers, as we record their names in order, make a roll of honor as follows: Presidents—Mrs. S. A. Taft, Mrs. Melville

The Dozier, Mrs. A. J. Wheeler, Mrs. S. S. Fisk, Mrs. M. **Officers** E. Knick, Mrs. H. B. Turner, Mrs. H. H. Churchill, Mrs. O. H. Hoag, Mrs. B. H. Hayden, Mrs. L. Adams, Mrs. G. A. Stone, Mrs. Fannie Bennett and Mrs. W. L. Gaston, present incumbent Secretaries—Mrs. Melville Dozier, Mrs. M. E. Knick, Mrs. S. J. Loucks, Mrs. W. L. Gaston, Mrs. J. W. Barrows, and Mrs. Fannie Bennett, who holds the position at the present time.

INDEX TO ILLUSTRATION—1, Mrs. J. W. Cline; 2, Mrs. J. P. Colton; 3, Mrs. R. F. Crawford; 4, Mrs. C. E. Haven; 5, Mrs. W. G. Oldham; 6, Mrs. L. S. Hicks; 7, Mrs. Frank Gully; 8, Mrs. J. L. Stewart; 9, Mrs. F. S. Combs; 10, Mrs. W. L. Gaston; 11, Mrs. R. R. Freeman; 12, Mrs. J. E. Royal (deceased); 12, Mrs. H. T. Wilson; 14, Mrs. Harcourt; 15, Mrs. W. R. Mead; 16, Mrs. S. A. Scribner; 12, Mrs. Cherry; 18, Mrs. S. J. Loucks (deceased); 19, Mrs. M. A. Cohenour; 20, Mrs. H. W. Wetmur; 21, Mrs. J. B. Wright; 32, Mrs. H. E. Ricksecker; 23, Mrs. J. O. Cooper; 24, Mrs. O. H. Hoag; 25, Mrs. S. Adams; 26, Mrs. F. Bennett; 27, Mrs. R. Crane; 28, Mrs. Uilla Hitchcock; 39, Mrs. J. M. Smith; 30, Mrs. H. H. Churchill; 31, Mrs. Jos. Heatley; 32, Mrs. C. F. Abendroth; 33, Mrs. M. E. Kohler; 34, Mrs. B. F. Thompson; 35, Mrs. A. M. Read; 36, Mrs. J. W. Barrows.

THE CHURCH BUILT OF ONE TREE

"The Church Built of One Tree" was the head line caption in the great daily papers which startled the Baptist people, then proud of their new church on B street, into the realization that they were the possessors of a very unique and original building soon to be known the world over as "the Church built from one tree." That it came to them as a surprise is due to the fact that the idea was entirely the inception of Mr. Rufus Murphy, the mill man at Guerneville who furnished the lumber, and the Church knew nothing about it until the building was completed and the announcement made in the papers.

For this reason some were inclined to be incredulous and some even disputed it. Only a few years before the present





pastor came upon the field a refutation of the story was published in the Pacific Baptist. But the story went abroad. Eastern papers and magazines published cuts and descriptions and gave it wide circulation. Yet a few were still persistent in their unbelief. The writer, shortly after his settlement here, began an investigation of the facts and found them to be substantially correct, as published.

T. J. Butts, a very reputable attorney of this city makes affidavit that he was at the time of the building of said church in

The Law the employ of the late Rufus Murphy and was
and known to all the facts concerning the order
the Testimony of lumber placed by the church and the
 filling of same at Mr. Murphy's direction from the lumber of
 one Redwood tree which was felled the very day the order from
 the church was received. Mr. Butts' affidavit, which is published under this head, is corroborated by other employees in the mill and old settlers in Guerneville.

One Sunday morning a few years since the affidavit was read from the pulpit, the testimony was accepted by the most skeptical and today no one doubts or disputes the correctness of the statement, "The Church was built of one Tree." So it stands today the only church in the world that can make much claim. We make an exception, however, of the floor which is pine.

The tree grew near Guerneville in Sonoma County, Cal., and when sawed, yielded 78,000 feet of lumber.

The Church is Gothic in style, finished with massive but-
Description tresses on the outside and heavy beams on the in-
of side. The main auditorium is 60x37, with a seat-
the Church ing capacity of 300. The parlor is 30x20, the pastor's study is 20x16, The tower on the southwest corner is 70 feet high.

The congregation which worships in this edifice approximates 500, and is the oldest organization in the city, having been organized in 1852.

A large number of tourists visit this church every year, and are always very cordially received by the congregation on Sundays or by the pastor on week days.

Pictures, Souvenirs, etc., are kept on sale, and will be forwarded by mail on application.

T. J. BUTTS' AFFIDAVIT

STATE OF CALIFORNIA, }
 County of Sonoma } ss.

T. J. Butts, being first duly sworn, deposes and says: That he is by profession an Attorney-at-Law, and that he has been a resident of the County of Sonoma, State of California, since September, 1868. That he knows the history of the First Baptist Church which stands on the corner



of B and Ross streets in the city of Santa Rosa, County of Sonoma, State of California. That said Church was built in the Spring and Summer of 1873. That said Church is Gothic in style of architecture. That the whole building from foundation to roof (excepting floor) was built from the product of one Redwood tree. This tree stood near Guerneville in the said County of Sonoma, and was sawed into lumber by the late Rufus Murphy. It yielded 78,000 feet of lumber, of which 57,000 feet was

clear of knots. A portion of the top of the tree was broken and shattered in the fall of the tree, and was for that reason made into shingles. The value of the lumber cut from this tree was upwards of \$1,800 at the mill.

As I said before, this tree was sawed into lumber at Rufus Murphy's Saw Mill, which stood about one mile north-east of Guerneville. The tree was felled by a man named Woods. It was about 18 feet in diameter and was sawed into saw logs by a man by the name of Ferdinand Sicott.

The logs were hauled to the truck landing by one, James Hinkley, and from the landing to the mill they were hauled by a man named William C. Smith, who was a brother to the present Deputy County Assessor of Sonoma County. At the mill the logs were sawed into lumber by a man named Albert Billington, and the lumber was edged by a man named Harrison. The Foreman and Manager of the mill was a man by the name of Alonzo Hewlett. He kept the planers in order, and the lumber was planed by T. J. Butts (this affiant) and was by him kept separate from the other lumber. This was done under the direction and upon the order of Rufus Murphy, who was at the time filling the order for the lumber to build the said church. His reason for separating the lumber was that he wanted the church built entirely from the product of one tree. First, advertisement for his mill, and second, to show the marvelous product of one of California's trees.

Of the men I have named as having performed the necessary labor in manufacturing this tree into lumber, Rufus Murphy, Alonzo Hewlett, Ferdinand Sicott and William C. Smith are now dead. Woods lives in Los Angeles County, California, Albert Billington lives in Humboldt County, California, and Harrison lives near Occidental in Sonoma County, California.

T. J. BUTTS.

Subscribed and sworn to before me this 24th day of February, 1900.

JAMES W. OATES,

Notary Public, in and for the County of Sonoma,
 State of California.



*C. F. Lea
Church Clerk*



J. T. Hottenbeck, S. S. Superintendent



*Fred Reimer
Collector*



The Ross Street Pastorium, Erected in 1899



Interior of Auditorium



Corner of Prayer Meeting Room



Pastor's Study



Dining Room

THE YOUNG PEOPLE'S SOCIETY

Undoubtedly one of the strongest and most useful Young People's Societies connected with any Baptist Church in the State, is the Christian Endeavor Society, of this Church. It **A Useful Society** has long been a pillar of strength to the parent church, an influence in the community and a ranking society in the denomination. True to its patronymic it has engaged in active Christian work, contributed to the financial support of the church and denominationa Attempting some special work of a missionary character, a contribution of fifty dollars per year has been contributed to a mission church in Mendocino County for nearly two years and a half. Because of what the Society is and has been the pastor deeply regrets th limited space he has to devote to an account of its useful career. A Junior Society has been sustained most of the time.

The organization came about in 1887. A literary society had been organized a few months before and after a while it was merged into a Christian Endeavor Society, and as such has existed ever since. The official roster so nearly **Official Roster** as we are able to arrange it, from what data we have at hand, gives the names of the presidents as follows: Benj. C. Pressley, Mrs. . R. Weldon *nee* Ella Claypool, Mrs. Stuckey *nee* Millie Connor, Minnie Cozad, Martin Monsen, Daisy Wright, F. F. Bunker, C. F. Lea, Loutitia Lea, Edith A. Barrows, Lewis Thomas, Olive Thomas and Fannie Combs, now in office.

Another department of young people's work is the young men's society, called the "Corah of Stratagons", which being **Corah of Stratagons** interpreted means "A Country of Generals." It is not denominational, nor directly connected with the church, yet the meetings are held in the church building every Friday night, under the direction of the Pastor. It has adopted an initiatory ritual with a pledge which prohibits profanity, vulgarity and intemperance and enjoins literary effort, industry and church attendance. Since its organization one year ago over ninety bright young men have come under its influence.

THE SUNDAY SCHOOL

Two years after the organization of the Church, Deacon J. H. Holman organized a Baptist Sunday School, which was the third Sunday School in Sonoma County. It prospered for a time but had an intermittent career and finally in the trouble and division of the Church was broken up altogether. Then the entire community co-operated in a union school which worked well for a time. In 1860 a denominational school was again organized, but nobody, not even the records, deposes and says what became of it or when it died. That it died is attested by the fact that the church reports "no Sunday School" to the Association in 1865, but were working in a Union School again. In 1866 a Baptist School was again started and after this there is no record of an interruption.

The attendance has never at any time been large, but probably reached its highest mark during the pastorate of the Rev. U. Gregory. Yet ever since that time it has been a strong, vigorous school.

The Christmas festivities are made such a feature that the school has earned the reputation of having always the most extensive decorations and an excellent program.

We are not able to mention the names of all the Superintendents but among them have been J. H. Holman, Richard Treadway, D. A. Porter, Jas. Baker, Geo. P. Anderson, Joel Crane, Mrs. A. J. Wheeler, Martin Mousen, F. F. Bunker, Miss Nelle M. Mead and J. F. Hollenbeck, who is serving at the present time.

THE ROLL OF MEMBERSHIP

The membership roll of the Church is always an uncertain quantity, being subject to changes almost every week. It is a rule of this church to place on the "Retired List" all those who have not attended any service and from whom nothing has been heard for two years.

The roll of active membership at the present time is as follows:

Adams, Mrs. L.
Abendroth, Mrs. J.
Auten, Lee K.
Berka, Mrs. Frank.

Gannon, Mrs. E. J.
Gilkey, B. H.
Gilkey, Mrs. B. H.
Holman, Mrs. M. J.

Nowdesha, Mrs. Emma
Owen, Arthur
Pressley, Julia B.
Pressley, Lawrence.

MEMBERSHIP ROLL

Bennett, Mrs. Fannie.	Holman, Miss E. J.	Patterson, Mrs. M.
Boswell, Miss Clara	Hog, Mrs. Elizabeth	Pierson, Mrs. Tina
Barrows, Mr. J. W.	Hedrick, Lagrant	Pedersen, Mrs. J. C.
Barrows, Mrs. J. W.	Hedrick, Mrs. Lagrant	Pedersen, J. C.
Barrows, Leah.	Hoyt, Hettie B.	Pressley, B. C.
Barrows, Edith.	Hudson, D. H.	Preston, Lydia
Bell, Jacob.	Hoyt, Bert	Rope, Mrs. Morris
Beeble, W. L.	Hillis, Leslie	Reimer, Jesse
Beeble, Mrs. Susan.	Harris, Jennie	Rayner, W.
Beeble, Elbert.	Hail, Mrs. Alice	Reed, O. B.
Beedle, Homer.	Heatley, Mrs. Eliza	Reed, Mrs. O. B.
Beedle, Mabel.	Heatly, Edna	Reed, Lucie
Ballard, Adelia J.	Hicks, Mrs. L. B.	Reed, Daniel
Barnes, Sarah	Hitchcock, Lulu	Reimer, Fred
Barnes, Lydia	Hanson, Mrs. Minnie	Rayner, M.
Burton, Mrs. W. H.	Haven, Mrs. Lizzie	Sinclair, Henry
Burton, W. H.	Haven, Clarence	Sinclair, Mrs. Carrie
Crane, Mrs. Susan.	Hanson, John	Stone, Lizzie L.
Caldwell, Mr. H. A.	Henley, D. H.	Shaw, Mary E.
Crane, Miss Bell.	Hoaday, E. R.	Smith, Mead
Cooper, Mrs. Sarah	Hillis, Mrs. L.	Smally, Cornelius
Cozad, Miss Minnie	Hansen, Mrs. Christian	Smally, Mrs. Cornelius
Claypool, Miss Georgia	Harding, Mrs.	Scribner, Mrs. S. A.
Claypool, Miss Lillie	Howard, Mrs. Ruth	Stone, G. A.
Colton, Mrs. A. L.	Irwin, Polly A.	Strout, Mrs. M. A.
Colton, Mrs. J. P.	Irwin, Isadore	Skaggs, Mrs.
Colton, Miss Ella M.	Ingram, Emma	Stewart, Mrs. J. L.
Crawford, R. F.	Ingram, Annie	Skaggs, Mrs. Josie
Crawford, Mrs. R. F.	Johnson, Mrs. Ida	Thomas, Mrs. Annie
Caldwell, William	Klett, George	Thorsen, Jessie
Cohenour, Mrs. M. A.	Kohler, Mrs. M. E.	Taylor, Mrs. Henry
Churchill, Mrs. Emma	Killan, Jacob	Thompson, Mrs. Annie
Connor, Mrs. E. H.	Kohler, Lizzie	Thompson, Mrs. B.
Cline, Mrs. J. W.	Kohler, Emily	Thomas, Mrs. Ina
Combs, Mrs. B. S.	Killan, Betsy L.	Thomas, George M.
Combs, Miss Fannie	Lockwood, Malinda	Taft, Rev. S. A.
Cooke, Miss	Lowery, Mary	Taft, Miss Lonie
Dennis, Daisy	Leigh, Mary	Trotter, Lucy G.
Dabney, C. W.	Lea, Miss Loutitia	VanWinkle, Mrs.
Dabney, Mrs. C. W.	Lea, Mrs. Elizabeth	VanWinkle, Lena
Deaver, William W.	Lea, Clarence F.	Wilson, Mary
Dollarhide, G. M.	Messenger, Amy	Ward, J. B.
Dollarhide, Mrs. G. M.	Messierle, Rosa	Wright, Daisy
Elder, James	Mead, Mrs. Samantha	Wright, Myrtle
Elder, Mattie	Moran, Delia	Wright, Mrs. Julia
Elder, Leila	Morse, S. C.	Weaver, Mrs. M. H.
Edwards, Mrs. G. W.	Mead, Miss Nellie	Weaver, Mr. M. H.
Farmer, Susannah	McCormick, Mrs. Maud	Wells, Mrs.
Farmer, Jerry	Mead, Miss Iva	Wells, Mrs. Ida M.
Farmer, Hattie	Mays, Mrs. A. B.	Webb, Mrs. Belle
Farmer, Louisa	Mould, Mrs. Alice	Webber, Mr. C. W.
Freeman, Charles	Morse, Mrs. Emily	Webber, Mrs. C. W.
Fowler, Mrs. Edwin T.	Morse, Mrs. S. C.	Whitcomb, O. A.
Godman, Mrs. Daisy	Monroe, Mrs. Nancy	Whitcomb, Mrs. O. A.
Gaston, W. L.	Miller, Albert A.	Yagley, Mrs. M. G.
Gaston, Mrs. Violet	Miller, Freda A.	Yagley, Tillie
Gratchouse, Mrs. E. M.		

THE ROLL IN MEMORIUM

A careful examination of the records show that a heavy conscript has been enforced by inexorable fate and seventy-three have been summoned to reinforce the number on the other side. Others who have belonged to the church have died, but only the names of those who were members at the time of their demise are recorded below.

John Holloway, 1861 (?)	E. T. Farmer, October 20, 1885.
Mrs. Griffin Treadway, 1862.	Francis Cook, May, 1886.
Griffin Treadway, April 5, 1864.	William V. Cook, May, 1886.
Sarah J. Smith, April 23, 1864.	Eudora Cooper, August 11, 1886.
Sarah Mathews, Sept., 1868.	Olive Churchill, December 13, 1886.
Sarah McPeak, Sept. 7, 1867.	Hattie F. Crane, December 25, 1886.
Thomas Hudson, 1868.	G. P. Anderson, February 22, 1887.
Newton Blakeley, Feb., 1865.	W. D. Queen, 1887.
Nancy Farmer, Mar. 21, 1867.	George W. Green, June 10, 1887.
Elizabeth Blakeley, June, 1870.	Elizabeth Hudson, January 23, 1888.
May Bray, September 25, 1871.	Martha Labney, July 21, 1888.
Mary E. Luke, Sept., 1871.	Mattie Ward, June 24, 1888.
Nancy M. Wilson, July 1, 1872.	Rebecca Wilson, February, 1890.
P. B. Smith, November, 1873.	Hanna Thorsen, March 28, 1891.
Mathew McPeak, September, 1873.	Alice L. Holman, October, 1892.
D. Ferguson, 1874.	Mrs. Rudolph Reimer, Dec. 26, 1893.
Sarah H. Richardson, Aug. 16, 1875.	John G. Pressley, July 5, 1895.
David Jeney, February 11, 1876.	Martha A. Froot, September 1, 1896.
Mary H. Hill, April 14, 1876.	Mrs. J. P. Stanley, October 19, 1896.
Sarah Westfall, January 6, 1877.	Wm. P. Morse, Feb. 23, 1898.
Mary McPeak, May 5, 1877.	Rev. A. Case, May 21, 1898.
Bailey Cook, September 4, 1877.	Thos. Nelson Irwin, June 26, 1899.
Sarah Holloway, November, 1877.	G. W. Edwards, March 23, 1900.
Margaret Pressley, November, 1877.	Mrs. D. H. Hudson, Sept. 9, 1900.
Henderson Wilson, November, 1877.	Robert Crane, October 31, 1900.
Susan M. Farmer, December 8, 1879.	Mary E. Royal, November 4, 1900.
Zilpha Barnes, October, 1882.	Mrs. J. A. Thompson, July, 1900.
Jennie Moore, 1882.	Rebecca Lowrey, March 26, 1901.
James F. Adams, Jan. 31, 1882.	Willard R. Mead, April 10, 1901.
Mary Westfall Morrison, Jan., 1883.	James M. Lea, August 30, 1901.
Margaret Barrows, January, 1883.	Rudolf Reimer, October 18, 1901.
Mary B. Davidson, May 29, 1883.	Mrs. E. G. Madden, Feb. 10, 1901.
Julia Lions, 1883.	Cora Deaver, February 23, 1902.
William Farmer, July, 1883.	R. C. Combs, January 3, 1900.
T. J. Crane, January 9, 1886.	Josephine A. Crane, Mar. 22, 1890.
J. E. Davidson, November 24, 1884.	Nancy Crawford Bray, Mar. 12, 1902.



AUTHOR'S NOTE

In the compilation of the story contained in this booklet, countless difficulties have been encountered and overcome to the best of our ability. Where positive statements are made the records or some trustworthy friend, who had opportunity to know, will corroborate the same. Estimates have been made only after a very pronounced consideration of all figures and facts obtainable. Our endeavor has been to be as accurate as it is possible to be, and to compile a work on which some future historian can build, and to make the work of researchers for some special data less difficult. We encountered great difficulty in making up the obituary list. Finding no records among the living we went to the cemetery, and even there in some cases, the dead refused to lift a stone to tell us when they died. The dates we have secured are accurate and will do much toward correcting and completing the church record.

For valuable assistance we are under deep obligations to Messrs. W. C. Catron, Joel Crane, Henry McPeak, A. J. Farmer, Wm. Shaw, Mrs. J. H. Holman, Mrs. Fannie Bennett, Miss E. J. Holman, Miss Georgia Claypool, Miss Lucy Trotter and many others.

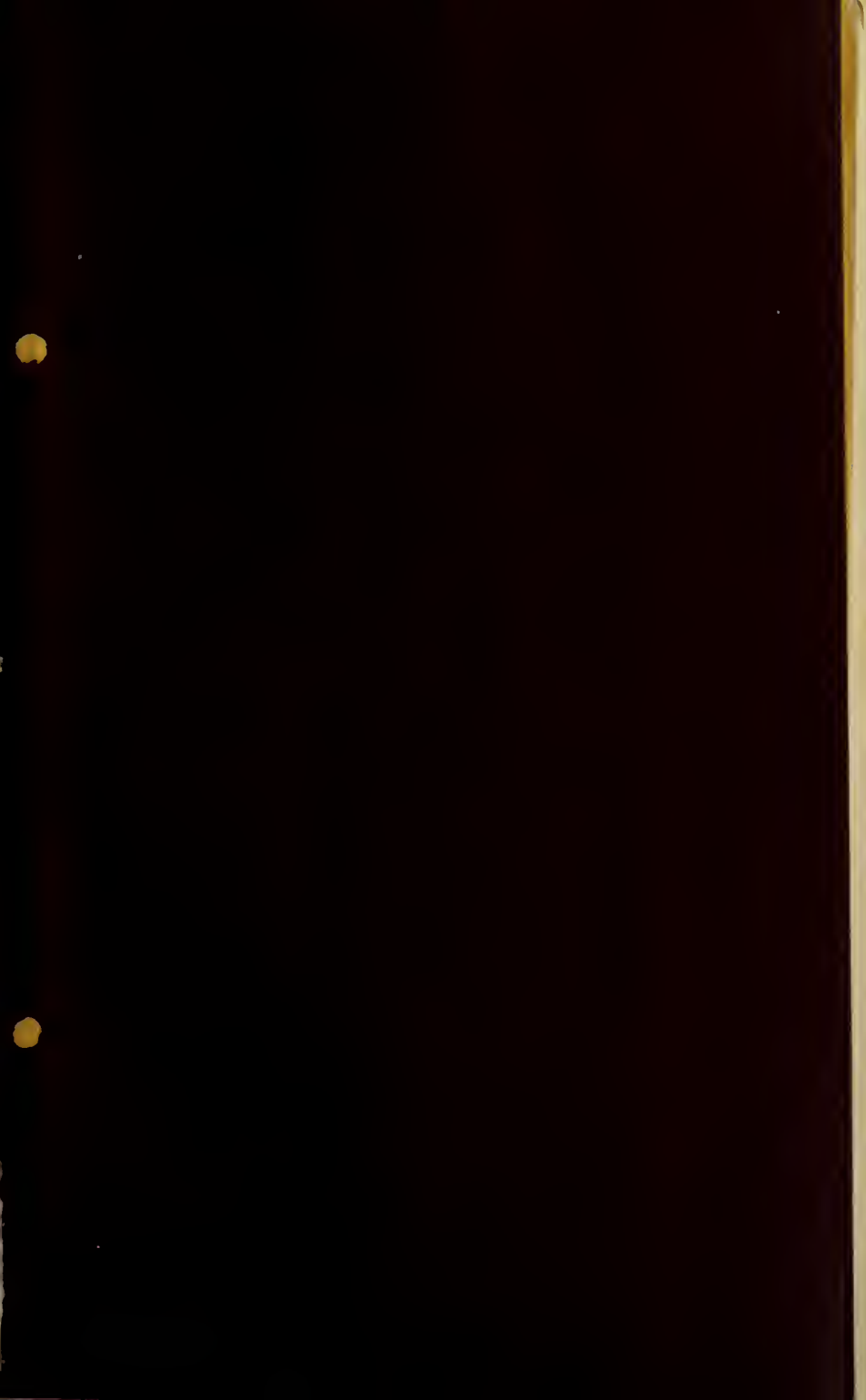
W. L. GASTON.



appendix to Golden Jubilee
of 1st Baptist Church
at Santa Rosa by
H. C. Garrison Clerk of 1st
organization! April 1852
The Baptist state convention
of northern and central Cal-
ifornia was held in
the Union church house
at the village of Franklin.
Oct 3rd 1853 O. C. Wheeler
D. D. of Sacramento pre-
siding as Moderator.
This convention was pre-
liminary to the organiza-
tion of the Pacific Baptist
association.
which took place at
Liberty school house
near Petaluma

1855 - the Rev. A. A.
Gourmsey, acting
as moderator
the 2nd meeting of the
association was held
at Santa Rosa 1857
I was a delegate of the
association at that
time.

W. H. Cutton



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PRICE - - - - 25 CENTS

GHOSTOLOGY:



OR

THE EXISTENCE

OF

Immaterial Men in Earth, Heaven, and Hell.

C

BY ELD. WILLIAM SHELDON.

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GHOSTOLOGY :

OR,

The Existence of Immaterial Men in Earth,
Heaven, and Hell.

—o—
BY ELD. WILLIAM SHELDON.
—o—

I.—ORIGIN OF THE SOUL.

SINCE it is claimed that every man has an invisible *ghost* within, existing as a distinct *entity*, often styled *soul* or *spirit*, it may not be improper to inquire into the *origin* of this imaginary gentleman, who, we are told, is immortal, and continues to live after the external man dies; for if it is true that man is inhabited by such an unseen *entity*, it must be obvious that it has an *origin*. Concerning this matter, one of the following positions must be conceded:—

First: *It is transmitted, or,—*

Secondly: *It is created at birth, or,—*

Thirdly: *It had a pre-existence.*

Which of the above three positions will the supporters of ghostology prefer? They must necessarily take one of the three, for another position cannot exist. Either of the three would involve them in trouble.

1st. If the soul is *transmitted*, it is *divisible*; and if divisible, it is *destructible*; hence, not *immortal*!! When the claim is made that the soul is *transmitted*, the claim to its immortality is cut off.

2d. If the soul is *created at birth*, Jehovah must be daily and hourly employed in creating souls, not only for legal children, but even for *illegitimates*; thus would God be charged with directly sanctioning adultery. What blasphemy! Moreover, it is claimed that children are born into the world at the rate of eighty-two thousand per day; and it is usually admitted that over half of the human race will finally be damned; hence, if souls are *created at birth*, God daily creates over forty thousand souls for hell!!! Will it be said that perhaps God did not foresee this result when he engaged in the enterprise? Well, waiving the question of his foreknowledge, I candidly inquire, would he persist in this work, after a protracted experience, with the awful result staring him constantly in the face? What! God daily creating thousands of immortal entities, to be *damned*—knowing even from a long trial that they will be damned—incapable of dying, & eternally suffering? Who dare thus slander

The idea that men are judged at death is not only *unscriptural* but *unreasonable*. Paul and Luther accomplished much good before their death, but they have left behind them an influence which has accomplished a thousand-fold more good *since* their death. If judged at death, this thousand-fold influence cannot be applied to their account. Also, a Mohammed and a Tom Paine accomplished much evil while they lived; but they have opened channels through which a thousand-fold more of evil has been done *since their death*, as the *result* of their works. If they were judged *at death*, this thousand-fold influence for evil cannot be put to their account. The same is true of all men to some extent.

IV.—GHOSTS APPEARING TO MEN.

It is claimed, firstly, that the Bible speaks of the manifestation of disembodied human souls to men; and secondly, that they now frequently appear to men. If this is so, it is in opposition to that theory which claims that they are judged and sent to their reward at death. If the good are in *heaven*, and the bad are in *hell*, how happens it that they are skulking around among men?

First. We will look at their Bible proof. We are told that the soul of Samuel appeared to Saul. 1 Sam. 27 : 8. Not a word is said in the whole transaction about Samuel's soul; but allowing for a moment that his soul is meant, what a great blunder it must have been in Saul to have said, "Bring me him UP whom I shall name unto thee." If he is calling for the *soul* of that prophet, why not say, "bring him *down*," if good men go up to heaven at death? Perhaps he was not posted in modern theology? The witch, not stopping to lecture him upon his mistake in theology, falls into the same mistake, and inquires, "Whom shall I bring *up*?"—not *down*. Perhaps she, too, was unacquainted with modern orthodoxy! But shall we find this supposed soul of Samuel any better posted? Why, yes; just from heaven! But hark! Samuel exclaims, "Why hast thou disquieted me to bring me UP?" If this was Samuel's *soul*, it disproves the *ascension* of the souls of saints at death; thus, in attempting to set up one post in this superstructure, another more prominent one is knocked down. But nothing is here said about Samuel's *ghost* or soul. We are informed that Job saw a human ghost: "Then a spirit passed before my face." Job 4 : 15. Ignoring the fact that there are two orders of spirits in existence, good and bad, called angels and devils, both of which were in existence before the creation of man, theologians will blunderingly jump at the conclusion that a *human ghost* is here spoken of. A spirit of man is not mentioned. We are also told that the ghost of Moses appeared upon the mount of transfiguration. In the first place, not a word is said about the *soul* of Moses, and in the second place, the language used by the disciples at the time clearly proves that

they had no idea that Moses' *soul* was there ; and certainly they should be allowed to know as much about the matter as modern theologians. Peter exclaimed, " Let us make three tabernacles ; one for thee, one for Moses, and one for Elias. " Was Peter so foolish as to talk of building a tabernacle for a *ghost* ? There would be some propriety in talking about building a tabernacle for a literal Jesus and Elijah ; but if the disciples thought that only Moses' *soul* was there, what propriety in saying, Let us build a tabernacle for that *ghost* ? Do *ghosts* stand in need of tabernacles ? Who will charge the apostle Peter with such folly as proposing to go into such a silly speculation as offering to go to building tabernacles for ghosts ? A six-year-old boy, with common sense, would know better than propose such a project. This simply proves that Peter had no idea but what Moses *himself* was as really there as Elijah—whether in vision or reality.

Secondly. The ghosts of modern times, that appear to men, always come clad in *garments* of some kind. For instance, an officer was slain in battle ; his friends subsequently saw him, wearing the same military dress, and carrying the same sword. Were the dress and sword a reality, or were they seen through the aid of imagination ? Yet they were as distinctly seen as the ghost that wore them. If the garments were seen by the aid of imagination, why not the ghost ? After the death of a certain person his sister carefully laid away his clothes in a closet, to remember him by. Soon the ghost of the deceased appeared to the sister, wearing every article of that clothing, but upon immediate examination it was discovered that not an article of said clothing had been disturbed, the door of the closet having been locked. Did that *ghost* really wear that clothing ? It was seen as plainly as the ghost was. If the clothing was seen by the *imagination*, so was the ghost. Some sea captains report having seen cats and dogs on their ships, after having been out from land for months, with no such animals on board. Ghosts of animals are as distinctly seen as those of men—by imagination.

V.—GHOSTS GOING TO HEAVEN.

That theory which claims that death transforms the saint into an angel, and transfers him to an angel's home, is subversive of the doctrine of a future resurrection ; and either denies or makes of no importance the second mission of Christ to earth. If an angel's home can be gained without a resurrection,—if eternal life and immortal glory can be obtained without a resurrection,—what need of a resurrection ? If saints go to Christ at death, why need he ever come again ? This theory makes death the door to glory. But did the inspired servants of God present death in this light ? Nay, verily !

1st. God threatened to *chastise* Moses for acting imprudently at the rock. Because of this, Moses was told that he should

tarried, they all *slumbered and*

sleep.

When Christ went away, the Church was interested in his return; they were all awake upon the question. But as he tarried (or remained) long, they began to slumber upon the question, and in their sleep they *dream* that they have a *ghost* within them that will go to the bridegroom at death, and that therefore it is not necessary that the bridegroom should ever come. But amid this "midnight" darkness, the stirring cry is heard, "Behold, the bridegroom cometh!" It not only arouses the Church to see the *nearness*, but also the *necessity* of the bridegroom's coming. It calls to mind the doctrine of Paul: "When Christ who is our life *shall appear*, THEN shall ye also appear with him in glory;" thus denying the notion of going to glory at death. It refreshes our minds with the Saviour's promise, "I will *come again* and *receive you unto myself*." When will he "*receive*" us? When he shall "*come again*"—not before. He never promised to "*receive*" a *ghost*, but the promise is to the saint. Our "High Priest," Christ, is now in the holy place, "*heaven itself*." We are *not allowed* to enter this holy place in the *antitype* any more than in the *type*; therefore we are waiting for the High Priest to come out to pronounce the blessing upon us.

VI.—GHOSTS GOING TO HELL.

The damnation of a part of a man at a time, the soul at one time and the body at another time, is not taught in the Bible. In the region of the damned there is to be "weeping and gnashing of teeth." A colored lady, who had become sceptical upon the question of damnation at death, once remarked that she had read in her Bible that the wicked went to hell gnashing their teeth: that she once saw a wicked old man die, and she noticed that his *teeth* remained; hence she concluded that HE HAD NOT GONE TO HELL. Perhaps she had not learned that *ghosts* have "teeth." If *ghosts* are now "wailing" and "weeping" in regions of damnation, is it not strange that they were never heard to "wail" upon leaving the body? Really, I cannot imagine how a *ghost* would look "weeping." If the souls of the wicked are sent to hell at death, why is Satan and his crew of demons allowed to remain among the children of men? If hell is now in readiness for the reception of sinners, why is not this class of great sinners confined there? Would God allow the greater sinners to go unpunished, and punish those of fewer sins? Again: if there is a hell now in readiness for sinners, to which the impenitent go at death, there is an irreconcilable inconsistency in the theory: the man of a *few sins* who died a thousand years ago, is to be tormented a thousand years longer than the man of *many sins* who dies to-day, upon the popular hypothesis. Foolish *conjectures* concerning degrees in the heat of the fire will avail nothing. Upon the supposition that there is now a burning hell in exist-

ence, it remains an unsolved problem. It is not better to acquiesce in Peter's declaration, "At *resurrection the unjust unto the day of judgment shall be PUNISHED*?" 2 Peter 2 : 9. Christ distinctly says that, "They that have done evil [shall come forth] unto the *resurrection of damnation*." John 5 : 29. Thus the damnation, or punishment of the wicked is beyond their "*resurrection*," in the day of judgment"—not before. This agrees with the Saviour's declaration ; "Every idle word that men shall speak, they shall give account thereof IN THE DAY OF JUDGMENT : " and again, "The word that I have spoken, the same shall JUDGE HIM IN THE LAST DAY." Matt. 12 : 36, and John 12 : 48. But we are told that the Bible frequently mentions *hell* as a place now in existence. So it does, but not the hell of punishment for the wicked. The term hell is used in *our version* of the Bible, when no allusion is made to a burning realm or hell of punishment. This is owing to the fact that the term "*hell*" in our version is indiscriminately translated from four different original terms, which are not identical in meaning ; namely, *Sheol*, *Hades*, *Tartarus*, and *Gehenna*. The Hebrew term *sheol*, and the Greek term *hades*, are corresponding words ; *hades* being the Greek representative of the Hebrew *sheol*. Where David, in speaking prophetically of Christ, remarks, "Thou wilt not leave my soul in SHEOL," (Psalm 16 : 10) Peter quotes, "Thou wilt not leave my soul in *hades*" (Acts 2 : 27) ; thus proving, by using them interchangeably, that they are identical in meaning. Hence, what we prove of one is true of the other. We remark :

First : *Sheol* is not the fiery hell of damnation ; for *saints* go to *sheol* at death as really as sinners do. Job prayed, Oh, that thou wouldest hide me in *sheol*." Job 14 : 13. Did he pray to be hid in a burning hell of fire ? Jacob said, "I will go down into *sheol* unto my son mourning." Gen. 37 : 35. Did he think of going to a hell of fire ? David said, "God will *redeem* my soul from the power of *sheol*." Ps. 49 : 15. Did he expect to go to a hell of fire, and then be *redeemed* therefrom ? God, in speaking through Hosea concerning the resurrection of the saints, remarks, "I will ransom them from the power of *sheol*." Hosea 13 : 13. Thus all of the saints will come from *sheol* at the resurrection. This agrees with Paul, where he assures us that at the resurrection the saints shall sing, "O *hades*, where is thy victory ?" 1 Cor. 15 : 55. Again : Christ himself went to *sheol* or *hades*. See Ps. 16 : 10, 11 : Acts 2 : 27, 28. Did Christ go to the hell of damnation ? Neither *sheol* nor *hades* are ever spoken of as being a place of fire, except in the case of the *parable* of the rich man and Lazarus. Should any one insist that this is *not* a parable, but a literal historical narration, let them not shrink from the revolting conclusion that hell is *within sight* and *within speaking distance* of heaven, and that the shrieks and groans of the damned would drown the hallelujahs of the saved ; and that the parents in heaven, must

be continually and in hearing of their unfortunate offspring who are writhing in keen anguish and shrieking in hopeless agony : for Abraham and the rich man *talk together and see each other*. Can ghosts see further and speak louder than men—loud enough to be heard from *hæven to hell*? If so, why do we not hear them? Take the consequences, or admit it to be a parable. “Hell” when translated from *sheol* or *hades*, is not a place of torment.

Secondly : *Sheol* is not the receptacle of ghosts but of *dead men—corporeal men*! Said Jacob, “Then shall ye bring down my *gray hairs* with sorrow to *sheol*.” Gen. 42 : 38. That part of man which wears “*gray hairs*” goes to “*sheol*.” Do ghosts wear gray hairs? How would a *gray-haired ghost* look? The wicked are to be “*silent in sheol*.” Ps. 31 : 17. Is *sheol* a land of dumb ghosts? Then how happened the rich man to plead for water? David says, “*Their beauty shall consume in sheol*.” Ps. 49 : 14. How would a *ghost* look shorn of its *beauty*, wearing *gray hairs*, and having its lips sealed with *silence*? Ezekiel speaks of those who have “gone down to hell (*sheol*) with their weapons of war.” Ezek. 32 : 27. Do ghosts carry weapons of war to *sheol*? Is *sheol* a battle-field for ghosts? “Thy Pomp is brought down to *sheol*, . . . the worm is spread under thee, and the worms cover thee.” Isa. 14 : 11. Do worms prey upon ghosts?

Thirdly : Even if *sheol* were a depository of *corporeal men*, they would be deprived of *consciousness* there. “There is no *work*, nor *device*, nor *knowledge*, nor *wisdom* in *sheol*.” Eccl. 9 : 10.

Fourthly : To escape the force of the fact that saints go to *sheol* as really as sinners do, we are told that *sheol* or *hades* has *two departments*, one for saints, and the other for sinners, this one being called *paradise*, and the other called *hell*. If so, both hell and paradise will meet with a *fiery destruction*. “O *sheol*, I will be thy *destruction*.” Hosea 13 : 14. “Death and *hades* were cast into the lake of fire.” Rev. 20 : 14. Thus, *hell* and *paradise* meet with “*destruction*” in the “lake of fire.” Deliver me from that paradise. Tartarus is used only in 2 Pet. 2 : 4. “God spared not the angels that sinned, but cast them down to hell (Tartarus) and delivered them into chains of darkness, to be reserved unto judgment.” Here Tartarus is not spoken of as a place for wicked men, but for the “angels that sinned ;” nor is it the place of their punishment, for they are there “reserved unto judgment,” to receive their recompense.

Gehenna brings to view a hell of fire. “Shall be in danger of hell-fire.” Matt. 5 : 22. Gehenna brings to view not only a hell of fire, but a hell for the corporeal man. “If thy right eye offend thee [cause thee to offend—margin], pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” Matt. 5 : 29. When the sinner is cast into

gehenna, a hell of fire, he will go there bodily; and as the body does not go to a hell of fire at death, it will not go there till "they that have done evil [shall come forth] unto the resurrection of damnation." "And not that thy whole body should be cast into hell." Matt. 5: 30. The whole body only goes to the grave at death; hence it must have a resurrection before being cast into a hell of fire, in harmony with the truth that God will "reserve the unjust unto the day of judgment to be PUNISHED." "Rather fear him which is able to destroy both soul and body in hell." Matt. 10: 28. Soul and body are to be cast into hell together—not a ghost merely. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell." Mark 9: 48. See also the 45th and 47th verses. Here we learn that when men are cast into gehenna, a hell of fire, that they go with "hands," "feet," and "eyes," even the same hands and feet that might have been cut off, and the same eyes that might have been plucked out. Supposing ghosts have hands and feet, could they be cut off? Even if ghosts have eyes, could they be plucked out? How would a one-eyed ghost look hobbling along on one leg, destitute of one hand?

It is not the ghost, but the real man that will be cast into gehenna hell; and he will be cast there bodily when the "resurrection of damnation" shall bring him out of the grave. The theory of the damnation of human ghosts without their bodies, is only an item of speculation, having no foundation in the word of God. There is a future hell of fire for wicked men, but no present one for ghosts. "The wages of sin is death." Rom. 6: 23. What death? Not temporal death, for the sinless infant and the holy saint just as really die that death as the impenitent. Not spiritual death,—a death in "trespasses and sin,"—for that is the very thing that renders man deserving of punishment, instead of being the punishment itself. The penalty death is not visited upon the sinner in this life, nor at the close of this life. The execution of the penalty cannot precede the judgment. Said CHRIST, "THE WORD that I have spoken, THE SAME SHALL JUDGE him [not in this life, nor at death, but] in the last day." John 12: 48. Paul presents the fact that "it is appointed unto men once to die, but after this the judgment." Heb. 9: 27. First: the penalty death cannot precede the judgment, and secondly; the judgment is "after, death, and "in the last day:" therefore the penalty death must be visited upon the sinner "in the last day." thus agreeing with Peter's opinion that God will "reserve the unjust unto the day of judgment to be punished," (2 Pet. 2: 9.); consequently, the penalty death is not inflicted upon the sinner neither in this life, nor in temporal death, but beyond it, when "they that have done evil [shall come forth] to the resurrection of damnation." John 5: 29. The penalty death,—the death to be inflicted "in the last day,"—is denominated the "second

death," in contradistinction to a "preceding death." The "second death" must be the second infliction of a death of the same order of itself: otherwise it would be the first death of this kind, and the first death of that kind,—no second about it. The Bible mentions two kinds of death,—literal death, and spiritual death, a death in "trespasses and sins,"—and theologians mention a third kind of death; namely, a "death that never dies," by which they mean eternal torment. Hence, the "second death" must be the second infliction of one of these kinds of death. Let us examine the three kinds, beginning with the last one mentioned.

First. If the penalty death signifies eternal misery, then inasmuch as the penalty death is styled the "second death," it follows that it is the second eternal misery. Then when and where was the first eternal misery inflicted? For a "second" presupposes a first. This would prove two editions of eternal misery; and furthermore, as the second edition must succeed the first, if the first is endless in duration, it leaves no room for the second; if the first is not endless, then the second will not be. Here the endless-misery system can neither back out, nor get forward. Two editions of endless misery, the second not beginning till the first is over, and yet nobody can find the first, and if it could be found, it would last so long that it would never allow the second to begin!!!

Second. If the penalty death signifies a spiritual death (a death in "trespasses and sins,") then inasmuch as the penalty death is styled the second death, there must be an end of the first death of this kind, before there can be a second infliction of it; and when the first death in "trespasses and sins" is ended, the man is free from sin, and is no longer a sinner; hence, will not be punished. God will not punish a man that is free from "trespasses and sins". He will not make them dead in "trespasses and sins" a second time, or make them sinners again, after they are liberated from a death in trespasses and sins.

Third. If the penalty death is literal death, then inasmuch as the penalty death is styled the "second death," it must be the second infliction of literal death upon the sinner. Saint and sinner alike die the first death, and are alike liberated from it; but over the saint "the second death hath no power," while the sinner must die the "second death." All are made to live again at the judgment-day, to be judged; but saints will die no more, while sinners, then judged obnoxious to the wrath of God, will die the second death; and thenceforward "shall never see life," but abide beneath the irrevocable stroke of the penalty death.

VII.—RESURRECTION OF GHOSTS.

Discovering that the Bible frequently brings to view a resurrection, and—upon the hypothesis of ghostology—seeing no

need of the resurrection of the material body, the conclusion has been arrived at, that only the soul is to participate in the resurrection glory ; that there is no resurrection OF the dead, but merely a resurrection FROM the dead ; a simple resurrection, or raising up, of the internal living man, from the external dead man, at the hour of death. Before attempting a refutation of this new and plausible item of theology, let us notice its foundation.

1st. We are told there is no need of raising the material system if the soul-man lives after the body-man dies. That "IF" is well employed. And here we inquire if the soul-man has no necessary connection with the body-man, and can live, think, and act without it, why did God ever make a body-man to put the soul-man into ? If the soul-man does not need the body-man after death, did it need it before ? If the body-man is only a prison house for the soul-man to live in, why was it first imprisoned there ? If the body-man has ever been a detriment, a clog, a shackle to the soul-man, was it not folly upon the part of God to make a body-man, for the soul-man, which would always have been much better off without it ? If the body man forever goes into nonentity at death, and has only been a hinderance during its life, why was it ever made ?

2d. We are told that it is impossible for the body to be raised, as it passes through a change once in seven years, before and after death. We remark in the first place, if this is a valid argument against the resurrection, it can be used with equal force in favor of several absurdities. For instance, a man and woman are married, and thus the woman "is bound by the law to her husband so long as he liveth." Rom. 7 : 2 But at the end of seven years, the woman can claim that she is not the lady that entered into a marriage covenant with that gentleman, there not being a particle of matter about her system which helped make up the lady to whom he was married. Thus, if this theory is good for anything against the resurrection, it liberates people from their marriage covenant once in seven years. Should the objector say, they have the same souls that they had at marriage, I ask, are souls married to each other as "long as they live" ? If so, it would not only carry the marriage covenant into the other world (if the soul is immortal), but it would involve the ridiculous idea that the man who had married several wives here, would have several wives there, and that the man who had married a widow here, would have to contest his claim there with her former husband ! Besides, what if the soul-wife should be saved, and the soul-husband should be damned ? Who believes that every seven years releases people from the marriage covenant ? It does if this argument against the resurrection is good, unless it be claimed that the soul is married ; and then who believes that the marriage covenant is carried into heaven and hell, with its plurality of ghosts-wives, and the strife in deciding which ghost-man

shall claim the ghost-widow who has been married several times? This is the legitimate result of this theory.

Again: the murderer, who for seven years has eluded the grasp of the officer, is finally taken upon the stage to be hung till he is "dead." But he denies that he is the man who committed the murder, claiming that there is not a particle of matter in his system that helped compose the body of the murderer! Now if this theory is valid against a resurrection of the body, that man can claim his release. But will it be said that he has the same soul that dwelt in the murderer? Well, can you inflict the penalty upon a soul which you say is immortal—hang it till it is "dead, dead, DEAD"? If you could, would you be justified in killing an innocent body with it? If you could not, would it be right to murder an innocent body, when by so doing you could not expect to kill the guilty soul?

Once more: a man in London goes to a hotel and bargains for board for a few weeks agreeing to pay the bill at the expiration of the time mentioned. He daily eats at the well-furnished table till the time nearly expires, and then absconds, leaving his bill unpaid. Seven years after this, the landlord meets this boarder in the streets of Boston, and presents to him his board bill. The boarder insists that he is not the man; that there is not a particle of matter in his system that helped make up that boarder. If this argument is worth anything against the resurrection, it will liberate the man from the debt. But, says the landlord, your soul dwelt in that man. Well, says the boarder, my soul never eat your bread and butter, or drank your tea and coffee, nor did I; hence neither are holden for the debt.

It has been scientifically demonstrated that man is made up of a certain number of "life cells," which are the receivers of nourishment for the system, and are capable of contraction or expansion; thus man is sometimes lighter, and sometimes heavier, in proportion as the "life cells" are replenished or diminished. But where is the proof that there are additions or subtractions from the number of "life cells" (which compose the material identity of man), by the revolution of time? That there is a gradual passing off of substance received into the "life cells," we admit, as they are receivers of nourishment, and are susceptible of contraction or expansion,—can hold more or less nourishment,—receive and remit.

Those who deny a resurrection of the body render themselves obnoxious to the charge which the Saviour thundered in the ears of the Sadducees, "Ye do greatly err, not knowing the Scriptures nor the power of God." God's power to raise the dead should not be limited or questioned. When he speaks let us believe, even if he clashes with 'vain philosophy.' Said Job "Though after my skin, worms destroy my body, yet in my flesh shall I see God." Job. 19: 25. He here makes a thrust at modern scepticism, which claims that the body cannot rise after

worms eat it up. The nature of the resurrection is clearly foreshadowed by the resurrection of Christ, who was raised as the "first fruits," or in other words, as the sample or specimen.—(See 1. Cor. 15 : 20–23.) The harvest must be like the "first fruits," or specimen. Therefore, if Christ's resurrection merely consisted in the rising of the soul, from the body at the hour of death, then may our resurrection be the same character. After Christ's resurrection, he exclaimed "I am he that liveth, and was dead." Rev. 1 : 18. That part of Christ which shared in the resurrection, had been "dead." Thus that part of the saint which is dead must rise, as the harvest must compare with the first fruits. It is sown in corruption; it is raised in incorruption. It is sown a natural body, it is raised a spiritual BODY—not a spirit. We are reminded that Paul, in speaking of the resurrection, refers us to the practice of sowing grain, and then we are told that there is a certain "germ" connected with the grain which does not die. But Paul speaks not a word about a germ, and we should not make more of his illustration than he used it for; however if the theologians will crowd upon us the question of the germ, we inquire, does the farmer separate the germ from the grain when he sows it? Or, does he sow grain and germ together? Does he carry the germ up chamber and leave the grain to rot forever? Of another class, I inquire, is the germ thus separated, and afterwards connected with the grain to make it sprout? Then why insist that a ghostly germ is disconnected from the body. Let germ and body go together, or be silent about the germ.

VIII.—A KINGDOM OF GHOSTS.

When the position is taken that a ghost-man leaves the body at death, it becomes necessary to assume the existence of a kingdom or home for its reception. But inspiration informs us that the time of our entrance into glory is at the coming of Christ; 'When Christ, who is our life, shall appear, THEN shall ye also appear with him in glory.' Cor. 3 : 4. When are we to enter glory? Not at death, but when Christ shall appear. Peter also remarks, 'When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' 1 Peter 5 : 4. Not at death, but at the appearing of the chief Shepherd. Christ likewise informs us when the saints are to inherit the kingdom prepared for them: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory THEN shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 31–34. Not at the hour of death, but at the revelation of Christ. Not until the coming of Jesus are we to enter glory, wear the crown of glory, and inherit the promised kingdom; hence, all this talk about going to a kingdom of glory at death, is in opposition to the plan of Jehovah.

Moreover, the kingdom which the saints are to *inherit*, is not a kingdom which was prepared from the foundation of heaven, or from before the foundation of the world, but from the foundation of the world. That kingdom is now under the curse, and under the dominion of the 'god of this world,' who rules 'in the hearts of the children of disobedience;' but it is ultimately to be redeemed; hence, Paul speaks of 'the redemption of the purchased possession.' Eph. 1 : 14. Christ not only purchased salvation for his people, by his death upon the cross, but he also purchased a "possession," or a home for them; and that possession is one which needs to be redeemed. Surely, heaven does not stand in need of "redemption," therefore it cannot be the possession which Christ has purchased as a home for his people. But "the kingdom prepared from the foundation of the world," now groaning beneath the curse, and under the polluting tread of the enemy of righteousness, needs "redemption." It is to be redeemed, firstly, from the possession of its present occupants. Said Christ: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. 8 : 11-12. The "children," or previous residents of the kingdom which the saints are to inherit, are to be "cast out." Was that threat made against heaven above? Are the angels to be "cast out into outer darkness?" No! But the present wicked "children" or occupants of "the kingdom prepared from the foundation of the world," will be disinherited when the King of glory comes to gather his saints.

Again: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. THEN shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13 : 41-43. The kingdom in which the saints are to shine forth, is one out of which workers of iniquity and evil-doers are to be gathered. Are there any that work iniquity or do evil in heaven above? No. But there are multitudes of them in the kingdom "prepared from the foundation of the world," which is now a theatre of sin in all of its forms and phases.

Christ declares to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21 : 43. Certainly a kingdom above the skies is not to be taken from its possessors. Then what kingdom is meant? Let us read the context. "There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of fruit drew near, he sent his servants to the husbandmen,

that they might receive the fruits of it. And his husbandmen took his servants, and beat one, and killed another, and, stoned another. Again, he sent other servants, more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard and slew him. When the Lord therefore of the vineyard COMETH, what will he do unto those husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits of thier seasons.' Jesus replies : 'Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth fruits thereof.'—When ? 'When the Lord of the vineyard cometh.' This is the great truth here illustrated. Ever and anon, God has been sending messengers with messages of mercy to the world. The messages have been spurned, and the messengers ill treated. Still God has continued to send, and the messengers and messages have again been treated with contempt. Finally, God sends his Son. They crucify him. But 'when the Lord of the vineyard cometh,' the 'kingdom of God' [the kingdom prepared from the foundation of the world] shall be taken from them, and be "given to a nation bringing forth fruits thereof," even to a holy nation who now sleep in dusty beds, 'a nation (that shall) be born at once,' at the sound of the trump of God. Then 'the kingdoms of this world' will have 'become the kingdoms of our Lord and of his Christ.' Rev. 11 : 15. Then the saints 'shall reign on earth.' Rev. 5 : 10. Then 'the kingdom and dominion, and the greatness of the kingdom ~~OF~~ UNDER ~~THE~~ the whole heaven, shall be given to the people of the saints of the Most High.' Dan. 7 : 27. Then 'the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.' Dan. 7 : 18.

The 'kingdom prepared from the foundation of the world,' which the saints are to receive for their home, is to be redeemed from the curse. It now presents the appearance of a broken mirror, with some lovely portions of territory, interspersed with its ragged hills and mountains, its boiling volcanoes, and dismal swamps. But it is to be cast into Jehovah's refining crucible, and come out refined, renovated, beautified, and lovely. Says Peter : 'The heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment. . . . the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. . . . nevertheless, we, according to his promise, look for new heavens and a NEW EARTH wherein dwelleth righteousness.' 2 Peter 3 : 7-10-13. On the other side of the fiery deluge, earth will wear its Edenic dress, and forever be resonant with sweet songs of the

saved. Thus the 'purchased possession' will be redeemed, not only from the sway of Satan and his emissaries, but also from the deplorable effects of the fall and the watery deluge, as well as from the results of earthquakes and volcanoes which have disfigured the once lovely countenance of our world. The saved of all ages will be there, not as ghost-men, but as real men. The saints who now slumber in their beds of death will be there, with the smiles of felicity on their immortal faces. The living saints, too, will be among them, as real beings, forever beyond the reach of death, 'equal to the angels,' having their vile bodies changed and 'fashioned like Christ's glorious body.' 'Thrice glorious kingdom of immortal ones! How unlike a kingdom of *ghost-men*—a realm of immateriality, inhabited by beings of *immateriality*! Nonentity multiplied by nonentity, only amounts to *nonentity*!!! A kingdom with nothing for its territory, with beings made of nothing for its subjects, has no charms for me. I love to contemplate a time when I shall be a *real*, undying being, with a *real* home to live in, with *real* companions to converse with, and real scenes to attract my attention. It would be a punishment, rather than a consolation to me, to tell me that I must be turned into an immaterial *ghost*, and be sent off to some ghost region.

IX.—FRUITS OF GHOSTOLOGY.

There are various practices and systems of theology, which are revolting to common sense, and generally repudiated by Protestant Christendom, which have their origin in ghostology, never could have existed without it, and could not continue to exist independent of it; thus proving that ghostology is the foundation of a host of corrupting errors. Let us notice a few of them:—

1. The ancient system of 'NECROMANCY,' denounced so strongly and repeatedly in the Bible, which was a pretence of consulting the departed dead, could never have existed had not the heathen coined the idea that a ghost-man outlived the body. If 'necromancy' were a real consultation of the deceased, God would never have denounced it. He would have said, You are welcome to all the encouragement and counsel that you can thus obtain from the inhabitants of the other world, to help you through the trials of life, and enable you to shun the fatal snares of the enemy. He would never have deprived them of this aid. But because it was a hypocritical pretence, and not a reality, God severely denounced it. It sprang from ghostology.

2. That practice of praying to departed saints, so strongly repudiated by Protestants, would never have been thought of, had it not been for ghostology. And if a ghost-man really leaves the dying saint and goes to heaven, what inconsistency in asking them to intercede with God in our behalf? While they were upon earth, we were accustomed to say to them, 'Pray for us.' Now, if they are in heaven, we know that they cannot regard iniquity in their hearts, to prevent their prayers

from being heard, why not still ask them to plead with God in our behalf? Why not pray to the 'Virgin' to intercede for us?

3. That system of purgatory—the theory of praying ghost-men out of purgatory—could never have reared its unholy head, had it not been for ghostology. See yonder widow selling her last cow, to obtain money to carry to the priest, to pay for having the soul of her husband prayed out of purgatory. Just teach her that her husband is dead, and not alive; that he will remain in the embrace of death till the resurrection, and she will not reduce herself to starvation, nor fill the treasury of the priest with money to be expended in building papal nunneries, convents, and church edifices.

4. Mohammedanism was reared upon the platform of ghostology. The theory of seven-ghost-hells, and seven-ghost-heavens is the chief corner-stone of the superstructure. Mahomet stimulated his soldiers to spread his religion by the sword, promising them that if they died upon the battle-field, they should thereby win paradise, and be entitled to all their former wives, with an addition of 'seventy of the girls of paradise.' Here he inculcates the idea that when little girls die, their souls are taken to paradise, to become the *ghost-wives* of soldiers. Thus every soldier who died in battle should be rewarded with seventy-four *female ghosts* for wives; thus, ghostology is the bone and sinew, the soul and body of Mohammedanism.

5. Spiritualism could never have spread its polluting wing over the land, had it not been for ghostology. If death simply transforms us into ghost-men, it would be strange if we could not do as much as rap a little, or tip a table, or kick over chairs occasionally!!!

6. Teach the Indian that death will *kill* him, instead of changing him into a ghost-Indian, and his vain vision of chasing the *ghost-deer* in his 'happy hunting-ground' would fade away.

7. Teach the *transmigrationist* that death kills men, instead of opening a door for a ghost-man to escape, and he will no longer dread an imprisonment in a cat, a dog, a mouse, or a skunk; nor hope for a home in the breast of some wealthy man, or earthly king; but will look to a resurrection for future life, and reward.

8. Teach modern theologians that death makes a prisoner of the whole man, instead of subtracting a ghost-man from him, and the doctrine of the spiritual coming of Christ at death, to take the saint to glory, would vanish away.

9. Teach people that death totally *deprives* man of life, instead of taking a live ghost out of him, and that consequently the resurrection is necessary to restore life, and the denial of a resurrection would cease.

10. Teach the Hindoos that death is an extinguisher of life, instead of an agent that takes a *live* man out of a *dead* one, and they will no longer burn their widows, that their souls may go to be with the souls of their deceased husbands.

11. Teach the Egyptian hero-worshippers that their herose are dead and *not alive*, and that system of worship would become extinct ; indeed, it could never have come into existence had it not been for ghostology.

12. Teach ignorant Mexicans that death is death in reality, and they will no longer behead servants, at the death of a nobleman, to send their souls to administer to the wants of a *ghost-nobleman*.

These are a few of the many errors which owe their existence to ghostology, and which could not exist without it. Many others might be mentioned as the legitimate fruit of ghostology ; but we will not now speak of Shakerism, Swedenborgianism, etc. Not a good fruit does it present which is dependent upon it for existence. Future life, glory, felicity, and rewards are gained without it. Not a good thing promised to the saint, depends upon this theory for its realization ; but many bad things grow out of it. Is not a tree known by its fruit ?

X.—GHOSTS DYING THE "SECOND DEATH."

The threat of the 'second death' against the wicked is made, by ghostology, to apply to the soul after the death of the body. The 'second death' is next in order after the first, or a repetition of the first. Also, it must be a death of the same nature of the first death ; otherwise, it would be the first death of one kind, and the first death of the another kind—no second about it. Now there are two kinds of death mentioned in the Bible,—literal death, which kills saint and sinner alike, and spiritual death, called a death in 'trespasses and sins,'—hence, the second death must be the second infliction of one of these kinds of death.

1. If the second death is a repetition of *literal* death, it would prove the non-immortality of the soul, if inflicted on the soul of man.

2 If the second death is simply a spiritual death, or a death in 'trespasses and sins,' then there must be an end to the first death of this kind, before there could be a second death of this kind inflicted ; otherwise it would be a mere continuation of this kind of death, and consequently not a second death. When there is an end to the death in 'trespasses and sins,' man is no longer a sinner ; and to inflict a second death of this kind upon him, would be to make him a sinner again. Would God do this ?

3. Theologians tell us about a third kind of death—a 'death that never dies,' or eternal life in misery. Now if the 'second death' is a death of this nature, we inquire in astonishment when and where was the first eternal misery inflicted ? For a second presupposes the first !!

4. The truth is, the first literal death kills saint and sinner alike ; but on the righteous the 'second death hath no power ;' but literal death will be inflicted a second time on sinners, at the judgment.

XI.—PHILOSOPHIC ARGUMENTS FOR GHOSTOLOGY EXAMINED.

1st. We are told that the soul is indivisible, therefore not material, and consequently immortal, and capable of living separate from the body, as a distinct entity, or ghost-man. If the soul is indivisible, it cannot be transmitted; hence, propagation of the species has no connection with the origin of the human soul; therefore God directly creates souls to infuse into each child that is born into the world, including illegitimates. Who dare take the blasphemous position that God is thus daily sanctioning adultery? The Bible clearly proves that the soul is divisible. 'Deliver me; lest he tear my soul like a lion, rending it in pieces.' Ps. 7: 2. How could you rend an immaterial ghost in pieces? 'All the souls that came out of the loins of Jacob, were seventy souls.' Exodus 1: 5. Souls are transmitted, therefore divisible.

2d. We are informed that the existence of a mind in man proves the indwelling of a conscious entity—that mind is not a property of matter, else all matter would think. With the same propriety I might affirm that instinct is not a property of matter, else all matter would possess instinct. It is true that unorganized matter possesses neither *mind* nor *instinct*; but to deny that matter can be so organized as to produce mind, would be to smother the evidence that daily crowds itself upon us. Every observing person can plainly see that the beasts have a limited measure of mind; and no one will be foolish enough to claim that this is evidence of the indwelling of a beast entity, or ghost-beast. The Bible adds its testimony in support of the fact that the beast possesses mind. 'The ox knoweth his owner, and the ass his master's crib.' Isa. 1: 3. Beasts know something, and therefore have minds; and if the existence of mind in man proves a man inside of a man, then the existence of mind in the beast proves a beast inside of a beast. Take the consequences, or abandon the premises.

Again: we have but to observe the changes and misfortunes of the mind to be convinced that it is dependent upon the body for existence, instead of being an inside ghost-man.

Firstly mind is feeble in infancy. Secondly: it gradually develops itself. Thirdly: it becomes childish again in old age. 4th: it is affected by sickness. 5th: it gets deranged. Is it an inside ghost that gets deranged? if so, may it not continue insane after leaving the body, or even get insane out of the body, and thus heaven and hell be interspersed with crazy ghosts?

Again: death kills the thinking part of man. 'In that very day [of man's death,] his thoughts perish.' Ps. 146: 4.

3d. It is said that the mind continues to act while the body is dormant in sleep, thus showing that it is an entity distinct from the body;—that man dreams. So do beasts dream.—Again, while it is true that the mind continues its action imperfectly while the body is reposing in sleep, it is also true that the blood continues to circulate, and that the process of breath-

ing continues. Shall we therefore conclude that the blood and the breath are independent entities, because they continue their action while the body is asleep?

4th. Mind is often brilliant just before death. This is owing to the nature of the disease, and proves nothing concerning the independent existence of the mind, for if the mind has power enough to recover itself from the greatest power of disease, it should have power enough to have withstood the inferior attack of disease, instead of yielding thereto. Mind is inseparably connected with the body, and dies with it.

XII.—SCRIPTURAL PROOF EXAMINED.

We are referred to the following texts to prove the disembodied existence of souls :

1. Gen. 15 : 15—'And thou shalt go to thy fathers in peace.' *Thou*, not thy soul. If reference is here made to Abraham's soul instead of Abraham, it must have been a sad declaration ; for Abraham's fathers were wicked idolaters, and consequently were in hell, according to modern theology. How much would it have cheered Abraham to have been told that his soul should go to hell? But if the meaning was that Abraham's soul should go to heaven, then heaven must be the home of those idolaters!!! But the rest of the text makes it plain : 'Thou shalt be *buried* in a good old age.' He was to be with them in the realms of death—not in heaven or hell.

2. 1 Chron. 17 : 11 'And it shall come to pass, when thy days be expired that thou must go to be with thy fathers.'—Not thy soul shall go to be with thy fathers' souls. If a soul has a soul-father, then indeed souls are transmitted ; and if transmitted, they are divisible ; and if divisible, they are destructible ; hence, not immortal, 'Thou [David] shalt go to be with thy fathers.' How and where? Let the apostles answer : 'For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.' Acts 13 : 36. David himself went to be with his fathers in the realms of death and 'corruption.'

3. Gen. 35 : 18 : 'As her soul was in departing.' The original term *nephesh*, here rendered soul, is translated '*life*' and lives one hundred and twenty times, and is as really applied to beast as to human beings. 'A righteous man regardeth the life [*nephesh*] of his beast.' Prov. 12 : 10. 'In whose hand is the soul (*nephesh*) of every living thing.' Job 12 : 10. 'As her life was in departing' is the true idea.

4. 1 Kings 17 : 21 : 'Let this child's soul come unto him again.' The term '*nephesh*' is also used here. The prophet was not praying to call a soul back from heaven, but simply for the child's *nephesh* or life. The term soul, when used in a secondary sense, signifies life ; but life is not an entity. 'Let this child's life come into him.'

5. 1 Sam. 27 : 19 : 'And to-morrow shalt thou and thy sons

be with me.' Thus spoke Samuel to Saul. If allusion is made to the soul, it will prove too much. Samuel was a good man; hence according to modern theology, he must go to heaven at death; therefore, for the soul of wicked Saul to be with the soul of Samuel, it must have gone to heaven also. Or, if Saul died first, and went to hell, in order for their souls to have been together, Samuel's soul must also have gone to hell!!! They were simply to be together in the great bed of death.

6. 2 Sam. 12 : 23 : 'I shall go to him, but he shall not return to me.' Thus spoke David concerning his deceased child. He did not say, my ghost shall go to his ghost, but 'I shall go to him' in the dark prison of death.

7. Eccl. 3 : 21 : 'Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?' While this text speaks of 'the spirit of man,' it just as plainly speaks of 'spirit of the beast;' hence, if we claim that the spirit of man signifies an invisible man, we shall be compelled to the conclusion that the 'spirit of the beast' signifies an invisible beast; for the term spirit in both instances is from the same original *ruach*, and in the preceding verse the declaration is made that 'they have all one ruach.' Who believes in the existence of spirit-beasts? Who believes in the existence of a land where ghost-lions roar, where ghost-wolves howl, where ghost-dogs bark, where ghost-hogs squeal, and ghost-cattle low? Yet if the text teaches the existence of a ghost-entity in man, it just as strongly teaches the existence of a ghost-entity in the beast. Man has a spirit, and so has the beast; but neither have an internal spirit-entity.

8. Eccl. 12 : 7 : 'And the spirit shall return to God who gave it.' If God is everywhere in general, and nowhere in particular, but just as much in one place as in another, why need the spirit move an inch? With this view, is it not just as near God already as it can possibly be, in point of distance? Could it, with this view, get any nearer to God by leaving the body? Thus modern theology clashes with itself. The text does not read, 'The spirit shall go to God,' but 'shall re-turn to God.' I could go to London even if I had never been there before; but I could not re-turn to London unless I had previously been there. So with the spirit; it could not 're-turn to God' unless it had previously come from God. If it came from God as an entity, it will return to him as an entity. In other words, if it came from God as a conscious being, it will re-turn to him as a conscious being; otherwise, it will not. First, observe it is said of the spirit, God 'gave it.' Secondly, the same spirit which God gave is to return, and no other. Did God give to man an immortal intelligence of prior existence? For to re-turn, it must have had a prior existence. If so, it proves the pre-existence of spirits, and furnishes an argument in favor of transmigration; for why may not the same spirits be repeatedly infused into earth-born mortals, seeing they are

said to go back to the same reservoir after a short imprisonment here? And if our spirits existed as immortal intelligences, or intellectual entities, before entering our bodies, why do we not remember our former existence? Can it be that we have spent thousand of years amid the scenes of glory in another world, and yet cannot remember anything that occurred in that long history, when we can so distinctly recollect the trifling events of this life? It will avail nothing to say that our spirits were so diminished in coming into the body, that we forgot what we knew in our former state; for that which can be diminished in the slightest degree, can be totally abolished: which fact would disprove its immortality. Nor will it avail to say that the spirit at first was not matured in stature or intellect; for that which can grow by subsisting upon temporal material, can also decrease, and that which can decrease cannot be immortal. The fact is, if our spirits existed as entities, in an immortal state, before entering the body, we could remember it; and unless our spirits did have such a prior existence, no such spirits are to return; for only that which God "gave" is to return. Now all that God gave at the creation of man was the "breath of life" Gen. 2: 7, or, more properly, 'the spirit of life'—this spirit and no other, will return to God. This 'spirit of life,' the element which caused man to live, came from God, but not as an entity; and it will return as it came, but not an entity. This same spirit of life will again set the human machinery in motion, at the resurrection. Ezek. 37: 6. This is the primary signification of the term spirit when applied to man; but in a secondary sense, it signifies the mind, or some of its passions; but the mind, as we have previously demonstrated, cannot exist independent of the body: hence, the only spirit which leaves man at death is the spirit of life.

9. Isa. 57: 1-2: "The righteous is taken away from the evil to come. He shall enter into peace," "He," not his ghost, "shall enter," not has entered, "into peace." "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

10. Job 32: 8: "But there is a spirit in man," or, a mind, which is the secondary import of the term spirit. This mind is not an internal entity, but is so inseparably connected with the material system, that when man dies, "in that very day his thoughts perish." Ps. 146: 4.

11. Dan. 7: 15: "I Daniel was grieved in my spirit in the midst of my body." Daniel was grieved in his mind, as every man is when grieved.

12. Zech. 12: 1: "Formeth the spirit of man within him." Not a ghost, but the mind.

13. Matt. 10: 28: "And fear not them which kill the body, but are not able to kill the soul (soul is here used in its secondary sense, implying 'life'); but rather fear him which is able

to destroy both the soul and body in hell.' Psukee, here translated soul, in its secondary sense, is forty times rendered 'life' in the singular and plural form, in the New Testament. "Are not able to kill the 'life' (psukee) of the Christian. What life is meant? Not the present life, which is killed with the body. It is not the present life, (psukee) of the sinner which God is to destroy with the sinner in hell (gehenna), for the body does go to a hell of fire at death, nor will it go to such a hell till it shall come forth to "the resurrection of damnation," or "awake to shame," at which time it will have a future life, which God will then destroy with the body in gehenna. But the Christian's future life is out of the reach of man's power, and cannot be killed by man. If the sinner's life, which God will destroy with the body in gehenna, is a future life, then the Christian's life which man cannot kill is also a future life. "Are not able to kill the future life' of the saint, is the true sentiment of the text. This life we secure by obedience; we have it prospectively while we stand by faith, and are sure of it in reality if we endure unto the end; and though the sinner can deprive us of temporal life, here is an immortal life which he cannot reach, which bids defiance to the rage of persecutors. This life is secured by faith in Christ, and is invested in him, to be bestowed upon the saints, at his coming.

14. Matt. 17: 3: 'There appeared unto them Moses and Elias.' It is conjectured that the ghost of Moses there appeared. But it is evident that Peter did not so understand it, from his remark, 'Let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.' Peter was not the man to propose building a tabernacle for a mere ghost. Moses was seen there as a real being, whether there in his resurrected state, or in vision. It was a reality to Peter for the time being; he saw Moses as clearly as he did Elijah, and proposed the erection of a tabernacle for each, which he would not have done if he had regarded Moses as a ghost. It would have been just as easy for God to take Moses from the grave, and place him upon the mount in his resurrected state, as to bring Elijah down in person, who had previously been translated. They were seen there in "vision," whether in supernatural vision, or in a vision of actual sight. Luke records it, 'there talked with him two men, which were Moses and Elias.' Not one man and a half, or one man and a ghost, but 'two men'. It is said that Moses could not have been upon the mount in a resurrected state, as Christ was "the first born from the dead." So he was, to an immortal state; but Lazarus was previously raised from the dead, and so might Moses have been on the same principle.

15. Mark 6: 49: 'But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.' There are two orders of spirits in existence, called devils, and

angels. They suppose that they had seen one of these spirits. They never would have been thus frightened if they had imagined that they were gazing upon a harmless phantom—a cheat. They did not suppose that they had seen a disembodied human spirit; firstly, from the fact that they did not say so: and secondly, from the fact that the term *phantasma*, here rendered spirit, is never applied to the human spirit, either in the body or out of it. The term occurs again in Matt. 14: 26: 'They were troubled, saying, it is a spirit; and they cried out for fear.' Doubtless they conjectured that they saw a demon. They would not have "cried out for fear," if they had supposed that they had seen a spectre, or deceptive vision.

16. Luke 16: 22-23: 'And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.' This is either a literal case, or it is a parable. If it is a literal historical statement of a past occurrence, it furnishes no proof in favor of the existence of a ghost-man. Firstly: Lazarus 'died and was carried'—not his body died and his soul was carried. The very being that 'died' was carried. Secondly: he was carried 'to Abraham's bosom'—not to heaven. A literal Lazarus literally dies, and is literally carried to the literal bosom of literal Abraham, if this is a literal case. Thirdly: the rich man dies and is buried—not a word is said about his soul. In 'hades,' not in *gehenna*, 'he lifted up his eyes'—not the eyes of his ghost—and sees Abraham and Lazarus—nor their ghosts—requests Abraham to send Lazarus—not his ghost—to bring water to cool his tongue. Not a word about the soul of either the rich man or Lazarus. But if this is a literal case, and it should be admitted that their souls were meant, though not mentioned, it would follow that the home of the saved and the home of the lost are within sight and hearing of each other—for the rich man and Abraham see and converse with each other. If it should be said that a ghost can see and hear further than we can, it will not change the matter, for the wails of the damned and the shrieks of the lost would drown the songs of the redeemed, and sadden the hearts of the saved. Imagine a lovely mother standing on the shining shore of deliverance. Just over yonder gulf, in plain sight, are her unfortunate children writhing in keen anguish and exerting pain; she hears their shrieks of anguish, their wails, their groans, their cries; she turns her eyes away, but cannot forget the sight; she tries to sing, but the bitter cries and loud groans and piercing shrieks of her children sound in her ears. Would there be any joy in such a region? Can any one rejoice to think they are going to such a home? Would not a hell in sight and hearing of heaven cast a gloom over the hearts of the redeemed? Can any one

wish to go to a place where they will be compelled to gaze upon, and listen to, the suffering groans of their own kinsmen? Yet if this is a literal case, heaven is just such a place. Who believes it? No one. Then admit this to be a parable; and if a parable, it is not our present object to tell what it illustrates, our object in noticing it being simply to show that it does not teach the existence of a ghost-man. Suffice it to say, that, as in a parable, wheat is not used to mean literal wheat, or tares to mean literal tares; so neither in a parable is a rich man used to mean a literal rich man, nor Lazarus to mean a literal Lazarus.

17. Luke 20 : 38 : 'For he is not the God of the dead, but of the living.' Christ is here refuting the non-resurrection theory of Sadducees, who claimed that death was eternal extinction. He commences by saying, 'Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God Jacob. [How would that prove a resurrection?] For he is not a God of the dead [in the Sadducee sense of death], but of the living [for those that can be made alive], for (prospectively) all live unto him.' While in the Sadducee sense of death he is 'not a God of the dead,' that is, those who are eternally dead, yet in the ordinary sense of death he is 'Lord both of the dead and living.' Rom. 14 : 9. Any other interpretation would make Christ's attempt to prove a resurrection, in this argument, fruitless; and would also deny that Jehovah is the God of the bodies of those patriarchs, for all admit that their bodies are dead in the ordinary sense, but not in the Sadducee sense of death.

18. Luke 23 : 43 : 'And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.' Three days after this, Jesus expressly declared, 'I am not yet ascended to my Father.' John 20 : 17. Now as Christ cannot contradict himself, it may be well to inquire if his promise to the thief has not been misunderstood? In order to get a correct understanding of that promise, we should find out what originated the promise. We find that it was given in reply to the following request : 'Lord, remember ME (not my ghost) when thou COMEST (not when thou goest) into thy kingdom.' The thief had not prayed to be taken to a kingdom at death, but at the Lord's coming. By placing the comma after 'to-day,' as it is found in the Greek manuscripts, the Saviour is not made to contradict himself three days afterwards, in saying, 'I am not yet ascended;' and, furthermore, the Saviour's reply harmonizes with the request : 'Verily I say unto thee to-day, thou shalt be with me in Paradise,' or my kingdom. When? Just when you prayed to be remembered; namely, when I come into my kingdom—not before. It is sometimes claimed that it would be superfluous for Christ to say to the thief, I make you this

promise to-day, as the thief knew what day Christ was speaking on. But no more so than for Moses to say, 'I denounce unto you this day, that ye shall surely perish.' Deut. 30: 18. The people knew what day he was speaking on, but that mode of speech has come to be used as a mode of positive expression. 'Verily I say unto thee (not thy disembodied soul) to-day, thou shalt (not thy soul shalt merely) be with me (not my soul simply) in paradise.' The tree of life 'is in the midst of the paradise of God' Rev. 2: 7, and the tree of life is also on the banks of the river of life in the new earth, under the reign of Christ Rev. 22: 2; hence, Paradise will bloom in the kingdom of Christ, and the thief will there dwell. The penitent thief prayed understandingly. Christ confessed, at his trial, that he was 'born' to be king, but that his kingdom was 'not from hence'—not from that time onward; but, said he, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64. Understanding therefore that Christ was to be King, and that his kingdom was not of this age, but that he would come again in kingly 'power', he prays [as the quaking earth, and rending rocks, and midnight darkness dispels his unbelief in the Messiah), 'Lord remember me when thou comest into thy kingdom.'

19. Luke 24: 37: 'But they were terrified and affrighted, and supposed that they had seen a spirit.' Nothing is here mentioned about a disembodied human spirit. The disciples knew of the existence of satanic 'spirits and angels,' called spirits; but they were never frightened by human ghosts. Says Bishop Ignatius, in referring to this text, in his epistle to the Smyrneans, about A. D. 100, "See that I am not an incorporeal demon." Ignatius understood that a satanic spirit was referred to, instead of a human ghost.

20. John 6: 51: 'If any man eat of this bread, he shall live forever.' If this text is so interpreted as to give an undying nature to the soul of the saint, it will just as strongly deny it to the sinner, as the sinner does not eat of this bread in the sense of Christ's interpretation. 'This is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life: and I will raise him up at the last day.' John 6: 40. Then saints will live forever.

21. Acts 7: 59: 'Lord Jesus, receive my spirit.' Not a spirit-entity, for there is no such spirit in man; not the mind, for man's 'thoughts perish' at death: but the spirit of life. A more natural prayer under such painful circumstance could not have been offered. Being stoned, and mangled so that he could not recover, and suffering intensely with no hope of alleviation or mitigation, he prays, Take away the spirit of life, or, Let me die: Receive the spirit of life.

22. Acts 12: 15: 'Then said they, It is his angel.' Not his departed soul, for there is no reason to suppose that they con-

jeetured that Peter was dead ; but his guardian angel. Christ, in speaking of his living saints (not the dead ones), says, ' Their angels do always behold the face of my Father which is in heaven.' Matt. 18 : 10.

23. Rom. 7 : 22 : ' I delight in the law of God after the inward man.' Paul explains this inward man to be the mind, in the 25th verse : ' So then with the mind I myself serve the law of God.' They are used interchangeably. But the mind is not an inside ghost. The mind is often insane. Is it an inside ghost that becomes insane ? If so, may not heaven and hell be supplied with crazy ghosts ? The mind could be ' renewed ;' could immortal ghosts ?

24. 2 Cor. 5 : 1-8 - ' For we know that if our earthly house of this tabernacle were dissolved'—if mortality is dissolved by death for awhile—' we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not that we be swallowed up of life.' The following facts are conspicuous :—

1. We are not to go to heaven to be ' clothed upon with our house ;' but this house is ' FROM' heaven.' 2. We are not to clothed upon in a disembodied state, for we are to be clothed upon in order ' that mortality might be swallowed up of life.' This will take place at the resurrection. 3. As we are to be ' clothed upon with our house which is from heaven' in order ' that immortality might be swallowed up of life,' or immortality, it follows that our house from heaven is simply immortality, in which state we shall dwell eternally. 4. Our earthly house is to be changed for the house ' from heaven' ; therefore, as our heavenly house signifies immortality, our earthly house must signify mortality. We now dwell in mortality ; we then shall dwell in immortality. " We know that if our earthly house (mortality) of this tabernacle were dissolved, we have a building of God (immortality), an house not made with hands, eternal in the heavens. For in this (house of mortality) we groan, earnestly desiring to be clothed upon with our house (of immortality) which is from heaven, if so be that being clothed we shall not be found naked (or unclothed). For we that are in this tabernacle (of mortality) do groan, being burdened ; not for that we would be unclothed, but clothed upon (with our house which is from heaven), that ~~we~~ **MORTALITY** might be swallowed up of life (immortal life) Therefore we are always confident, knowing that while we are at home in the (mortal) body, we are absent from the Lord willing rather to be absent from the (mortal) body (by being ' clothed upon, that mortality might be swallowed up of life,' instead of

leaving mortality in the grave), and to be present with the Lord (in an immortal body; for, 'The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' 1 Thess. 4: 17).² Present with the Lord in the resurrected state—not in a disembodied state.

25. 2 Cor. 12: 2-3: 'Whether in the body I cannot tell, or whether out of the body I cannot tell.' This proves the possibility of being out of the body in some sense. But all this transpired while Paul was a living man; hence, it proves nothing more concerning a dead man. Paul was often out of the body in mind, or in vision, as in the following instances: 'I verily, as absent in body, but present in spirit.' 1 Cor. 5: 3. Again: 'Though I be absent in the flesh, yet am I with you in the spirit.' Col. 2: 5. If Paul could not be 'out of the body,' or 'absent in body,' in any other sense than having the soul leave the body, then Paul's body must have died several times (for we frequently read of his being out of the body in some sense), unless the body can live without a soul; and if it can, what use in having a soul? But before speaking of the possibility of being out of the body, Paul expressly says, 'I will come to visions and revelations.' Verse 1. In 'vision' he might have been out of the body, in the sense of having his mind transported, in which sense the Revelator was represented as being in heaven while his body was alive in Patmos; or, he might have been transported bodily. It was so real to Paul that he could not tell whether he was mentally or physically transported to the New Jerusalem in the third heaven, which contains the future paradise of the new earth. But whether transported out of the body (in mind) or in the body (personally), it all relates to a living man, and proves nothing about a dead man.

26. Phil. 1: 21-23: 'For to me to live is Christ, and to die is gain. For if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot (know) not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.' 'To die would be gain' to Paul, as he would thereby escape every species of persecution; 'to live' in mortal flesh, would be for the spiritual benefit of his brethren. Which of these two to choose he knew not. He did not choose either of these two things;—did not choose to live in mortal flesh, did not choose to die; but he did not choose a third thing, distinct from these two; namely, to 'depart and be with Christ,' therefore, to 'depart and be with Christ' implies something distinct from death, for Paul did not choose death. If to 'depart and be with Christ' includes death as a means of so doing, then Paul is made to say, 'I don't choose to die!!!!' Paul says not a word about the departing of his soul; but he himself desired

to depart, by a translation. He finally arrived at the conclusion that he shall remain with them in mortal life. To me to live is Christ, and to die is gain. But if I live in the mortal flesh, this is the fruit of my labor: yet what I shall choose I wot, know, not. Why? For I am in a strait betwixt two, upon the one hand, it would be gain to me to die and escape persecution, and be for the benefit of my brethren to live and labor on:—good for me to die, and good for my brethren that I should live; but upon the other hand, having a desire to depart and be with Christ; which is far better than mortal life, or fearful death. Nevertheless to abide in the mortal flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.' Paul desired an immediate translation, but did not expect it. Life, in a mortal state, was filled with innumerable trials; he did not choose that; death, though it would be a gain in liberating him from his trials, would nevertheless be so gloomy and repulsive, that he did not choose that; but he had a desire for translation; his choice was to 'depart and be with Christ,' not by death, but without it.

27. Heb. 12: 23; 'Spirits of just men made perfect.' If they are made PERFECT at death, what need of a resurrection? If made 'perfect' without a resurrection, the resurrection would be of no service. But if not made perfect till the resurrection, disembodied spirits are not alluded to; for at the resurrection, spirit and body will be united. The same is true of Paul's remark, 'That the spirit may be saved in the day of the Lord Jesus.' Spirit and body will then be together. Paul in speaking of the same just men, says, 'They without us should NOT be made perfect.' Heb. 11: 40. Hence, there are now no 'spirits of just men made perfect;' nor will there be till we come to Mt. Zion, to which will descend the heavenly Jerusalem, and the innumerable company of angels, etc. Our version reads, 'We are come to Mt. Zion and to the spirits of just men made perfect.' But if these spirits are in heaven, we are not one inch nearer to them now than we have been for thousands of years. Dr. McKnight's Translation reads, 'We shall come,' etc.

28. 1 Peter 3: 19: 'Went and preached unto the spirits in prison.' If disembodied spirits are here meant, and if Christ went to hell and held a protracted meeting among them, in his disembodied state, since he is no respecter of persons, should he not make another mission there, and preach also to those who have accumulated there since the crucifixion? But the simplest truth is, Christ was raised by that same spirit by which the spirits now in death's prison were preached to. Upon the principle of a part being put for the whole, men are often called spirits, as in 1 John 4: 1: 'Believe not every spirit, but try the spirits whether they are of God: BECAUSE many false

prophets are gone out into the world.' 'Spirits' and 'false prophets' are here used interchangeably. Let us read the context: 'For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit: by which (Spirit) also he went and preached to the spirits in (death's) prison; which sometime were disobedient, (when were they preached to? Ans.), when once the long-suffering of God waited, in the days of Noah,' etc. We read the gospel was 'preached to them that are dead'—not that were dead at the time of preaching, but that 'are dead' now. 1 Peter 4: 6. They are now in the 'prison' of death.

29. Rev. 6: 9: 'I saw under the altar the souls of them that were slain.' Disembodied souls are not here meant, for in the 11th verse we read,—'It was said unto them (these souls) that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed, as THEY were, should be fulfilled.' Thus, these souls had been 'killed.' Again: they cry, 'How long. . . . wilt thou not judge and avenge our blood'—not the blood of the bodies, but 'our blood.' Can ghosts be killed? Do they have blood? Furthermore, instead of being on seats of glory, they are under an 'altar.' A queer place to keep ghosts! More than this, they impatiently cry 'How long?' Do they want to get out? Don't blame them! But ghost-souls are not meant. Prof. Whiting's Translation reads 'persons.' Their cry for vengeance, like the voice of Abel's blood, ascends from the Altar of Slaughter. 'White robes were given unto every one of them,'—not literal robes, but the 'righteousness of saints' was accredited to them; but, they were resting in death 'for a little season.'

30. Rev. 22: 5: 'For I am thy fellow-servant, and of thy brethren the prophets.' This is claimed as proof that the soul of a prophet visited John. The fallacy of this supposition will be made apparent by reading the context; 'I fell down to worship before the feet of the angel which showed me these things. Then said he (the angel) unto me, See thou do it not: for I [the angel] am thy fellow-servant, and [fellow-servant] of thy brethren the prophets, and of them which keep the sayings of this book.' Thus ghostology is routed and scouted from every pillar and post of the Bible, and the declaration, 'The dead know not anything,' stands unimpeached. Hence, we look to the resurrection for future life and reward.

THE END.

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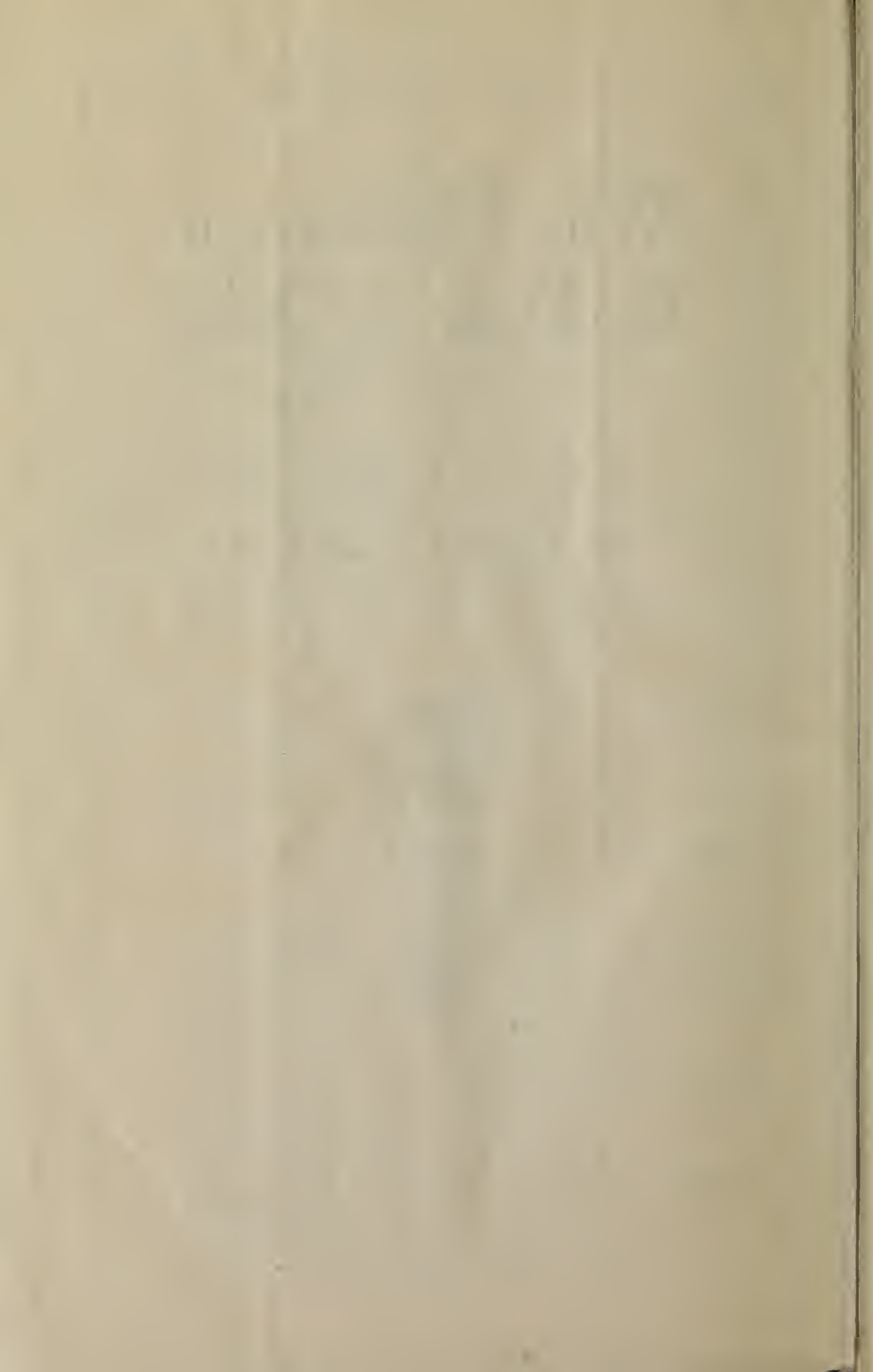
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A Layman's Reply to
Rev. Charles F. Aked, D.D.



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Why I Believe in the Deity of Christ



A LAYMAN'S REPLY TO
REV. CHARLES F. AKED, D. D.



LAST year, in common with other seekers after truth, I was startled when the Rev. Charles F. Aked, D. D., pastor of the First Congregational Church of San Francisco, in a sermon delivered in that city and church, denied the deity of Christ.

His high position in the councils of the Church and his undoubted ability gave weight to his utterances.

I published a letter in the *Sacramento Bee* shortly after his sermon, calling attention to it and also to the remarkable silence of Protestant clergymen, especially in Sacramento, regarding it. But one minister in Sacramento answered publicly my query. In his publication he criticized the language of my communication, suggested that I read more carefully the New Testament, but forgot to say one word against Dr. Aked's astonishing statement.

Subsequently, I received, through the kindness of my esteemed friend, Rev. W. C. Sherman, a copy of the lecture delivered by the Rev. Prof. Edward Arthur Wicher, D. D., in reply to Dr. Aked.

I read the same carefully. It does not, to my mind, deal properly and decisively with the matter.

This may sound egotistical on my part in that I assume to find fault with a learned lecture, given after due preparation, by a learned man at once a student of the Bible, and a clergyman of repute. I cannot help it. I must speak my own views. Hence this reply to Dr. Aked.

Dr. Wicher, in my opinion, relies too much on the writings and opinions of other learned men and upon argument. With such a man as Dr. Aked, on such a theme argument is wasted. I believe the true answer to such wicked speech as that delivered by him, is to be found in the Bible itself.

We need no commentator, no writer of theological essays, no student of Greek, or Hebrew, or Latin, or Sanscrit, to aid us. All that is required is to study the Bible—the Book of Books,—and there we can find the refutation of all the sophistries and intellectual refinements of Dr. Aked and those who agree with him.

I do not claim to be a Bible student. I have read it, and to some little extent studied it, particularly the New Testament, but I am like a babe in swaddling clothes as compared to others who are truly Bible students.

I shall endeavor to show from the Bible that Dr. Aked is wrong. I may fail, but I shall try. I can, at least, show what influences me to believe in the Immaculate Conception and Divine Birth of Jesus Christ.

All Christians,—Protestant and Catholic alike,—regard the Bible as the foundation of their faith. From it they derive inspiration to do the work of Him who died to save mankind and courage to bear persecutions for His sake. All creeds and dogmas, all divisions of churches and sects recognize the Bible as the one supreme arbiter of religious belief. To it all turn for passages to prove their particular tenets, and all alike, are bound to observe its teachings and abide by its rules.

From this Book—this Bible, this New Testament,—alone we learn of the birth and life of Christ. No other writing gives us such information. We must, therefore, accept its statements as true.

The writers of the New Testament, all Christians recognize as holy men, truthful men, inspired of God, faithful to the Christ they knew and saw and heard, and many of them testified by a martyr's death to the truth of their writings and the abundance of their faith.

From them, therefore, we will get our knowledge of Christ and His birth and what we get must govern all, even Dr. Aked.

So much for the reason of the writing of this epistle. Absence from the country and sickness have delayed its preparation.

The evidence that creates my faith is as follows:—

Matthew, chapter one, verses 18 to 25, gives his testimony as to the Immaculate Conception of Christ and His divine birth, viz.:

"18. Now the birth of Jesus Christ was on this wise: When as
"His Mother Mary was espoused to Joseph, before they came together,
"she was found with child of the Holy Ghost.

"19. Then Joseph her husband, being a just man and not willing
"to make her a public example, was minded to put her away privily.

"20. But while he thought on these things, behold, the Angel
"of the Lord appeared unto him in a dream, saying, Joseph, thou son
"of David, fear not to take unto thee Mary thy wife; for that which
"is conceived in her, is of the Holy Ghost.

"21. And she shall bring forth a Son, and thou shalt call his name
"Jesus: for He shall save His people from their sins.

"22. Now all this was done, that it might be fulfilled which was
spoken of the Lord by the prophet, saying,

"23. Behold a virgin shall be with child, and shall bring forth a
son, and they shall call His name Emmanuel, which being interpreted is
"God with us.

"24. Then Joseph, being raised from sleep did as the angel
"of the Lord had bidden him, and took unto him his wife.

"25. And knew her not till she had brought forth her first-born
"son, and he called His name Jesus."

Luke, in Chapter One, details the facts concerning the birth of Christ in most beautiful and convincing manner. The interview between the Angel Gabriel and Mary as given by the apostle, is really the sublimity of eloquence. I shall not quote the whole chapter, but advise all to read and re-read it.

Verses one to four are, however, of great importance, hence I quote them. We must remember and consider them as we deal with the statements of Matthew and Luke as to the birth of Christ.

"1. Forasmuch as many have taken in hand to set forth in order
"a declaration of those things which are most surely believed among us.

"2. Even as they delivered them unto us, which from the begin-
"ning were eyewitnesses, and ministers of the word;

"3. It seemed good to me also, having had perfect understanding
"of all things from the very first, to write unto thee in order most
"excellent Theophilus,

"4. That thou mightest know the certainty of those things,
"wherein thou hast been instructed."

After Gabriel had explained to Mary that she had found favor in the sight of God, and that she would bear a Son to be called Jesus, Mary then questions him and receives answer as follows:

"34. Then said Mary unto the angel, How shall this be, seeing
"I know not a man.

"35. And the angel answered and said unto her, The Holy Ghost
"shall come upon thee, and the power of the Highest shall overshadow
"thee; therefore also that holy thing which shall be born of thee shall be
"called the Son of God."

Dr. Aked lays great stress upon the fact that neither Mark nor John enter into the detail of the birth of Christ.

Well, what of it? It is also true that but two of the four Gospels, viz., Matthew and Luke, agree as to there being what we call the Lord's prayer, yet no one doubts—not even Dr. Aked—that one was made. It may well be that Mark and John were busy with other thoughts than the Prayer or birth of Jesus. The old claim of the criminal that whereas only two men saw him steal and because he could bring an hundred that did not see him, hence he should be dismissed, is now put forward as a reason by Dr. Aked for charging Matthew and Luke with either wilful lying or else being crazed enthusiasts who believed something and therefore regardless of facts, asseverated its existence. Luke, in the first four verses of his gospel quoted above, shows that he wrote carefully and as an eyewitness and that "thou mightest know the certainty of those things wherein thou hast been instructed."

We could rest the Immaculate Conception and divine birth of Christ upon these two witnesses.

In California one witness is sufficient to prove facts. Amongst the Jews, two witnesses were needed: for Jesus says to the Jews, "It is also written in your law that the testimony of two men is true," John 8-17. We have, however, abundant corroboration of them.

Let me first cite the statement with which Mark begins his Gospel—

"Verse 1. The beginning of the Gospel of Jesus Christ, the Son of "God."

This shows his belief in the deity of Jesus.

Matthew, in Chapter three, describes the baptism of Christ by John the Baptist, giving John's language, and then proceeds:

"Verse 16. Jesus when he was baptized, went up straightway, "out of the water; and lo, the heavens were opened unto him, and he "saw the Spirit of God descending like a dove and lighting upon him;

"17. And lo, a voice from Heaven, saying, This is my beloved Son, "in whom I am well pleased."

Mark, in Chapter one, after giving John's language and describing his baptism of Jesus, says:

"Verse 10. And straightway coming up out of the water, he saw "the heavens opened, and the spirit like a dove descending upon him,

"11. And there came a voice from Heaven, saying, Thou art "my beloved Son, in whom I am well pleased."

Luke, in Chapter three, detailed the language of John and the baptism of Jesus, and then says:

"Verse 21. Now when all the people were baptized, it came to pass, "that Jesus also being baptized, and praying, the heaven was opened,

"22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my "beloved Son, in thee I am well pleased."

John, Chapter One, verses 32-33-34, says:

"32. And John bare record, saying, I saw the spirit descending "from heaven like a dove, and it abode upon him.

"33. And I knew him not; but he that sent me to baptize with "water, the same said unto me, upon whom thou shalt see the Spirit "descending and remaining on him, the same is he which baptizeth "with the Holy Ghost.

"34. And I saw, and bare record that this is the Son of God."

Here we have Matthew, Mark, Luke and John all testifying to the same thing, viz., the recognition of Jesus by God as the Son of God. He could not have been a mere mortal when Jehovah thus claims Him as His own Son.

Unless all four apostles are liars, their writings end the question by thus proving by God Himself the divine birth of Christ. He cannot be the Son of God in the sense declared and be of mortal birth.

As another instance of the recognition by Jehovah of Jesus as the Son of God, I cite the following statements of the Apostles, viz.:

Matthew, in chapter 17, verses 1 to 9, details the transfiguration of Jesus on the mountain, the appearance of Moses and Elias, Peter's proposal to build three tabernacles, and then follows:

"Verse 5. While he yet spake, behold, a bright cloud overshadowed "them, and behold a voice out of the cloud which said, This is my beloved "Son, in whom I am well pleased; hear ye him."

Mark, in Chapter 9, verses 2 to 9, details this incident and uses this language, viz.:

"Verse 7. And there was a cloud that overshadowed them; and a "voice came out of the cloud, saying, this is my beloved Son: hear him."

Luke, in Chapter 9, verses 28 to 36, mentions this occurrence and in verses 34 and 35 says:

"34. While he thus spake, there came a cloud and overshadowed them; and they feared as they entered into the cloud.

"35. And there came a voice out of the cloud, saying, This is my beloved Son; hear him."

This is the second direct statement recorded in the Bible, from the God we all adore, that Jesus was His Beloved Son.

Do we need any more corroboration of the writings of Matthew and Luke?

It is true that John does not mention this incident, but three of the inspired writers do. According to Dr. Aked, numbers should rule.

But John, in many instances, as I shall hereafter show, recognizes and steadfastly believes in the deity of Christ.

Peter, in II Peter, Chapter One, verses 16 and 17 and 18, adds his testimony to that of Matthew, Mark and Luke, for he says:

"16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"18. And this voice which came from heaven we heard, when we were with him in the holy mount."

Here are four witnesses, all entitled to belief and all united in their evidence.

All through the New Testament will be found many recognitions of Jesus as the Son of God, and necessarily of divine birth.

Jesus, Himself, states His divine birth. The Jews said he could not witness for Himself. He said His works witnessed for Him. I say, that unless He was of divine origin he could not have done those works. Hence His testimony for Himself should be accepted.

Matthew, Chapter ten, verses 32-33, Jesus speaks of God as "My Father," not "Our Father," referring to believers, but "My Father," using the singular number referring to Himself. So far as I know, Jesus never spoke of God in any other terms than as "My Father," This is an important item to consider.

Matthew, Chapter eleven, verses 25-26-27: Jesus again speaks of God as His Father, and clinches his statement in verse 27, viz.:

"27. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father: neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

Matthew, in chapter fourteen, when Peter essayed to walk upon the water, when Jesus rescued him and when they, having entered the ship, the wind ceased, says in verse 33:

"Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."

It will be remembered that those in the ship were His disciples, including Matthew, Mark, Luke and John.

Matthew, chapter 16, verses 13 to 20: Jesus asks His disciples whom men said He was, they responded and then He asks, "But whom say ye that I am?" and receives and answers reply as follows, viz.:

"16. And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

"17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."

Matthew, chapter 27, verse 43, the chief priests said:

"43. He trusted in God: let him deliver him now, if he will have him: for he said I am the Son of God."

Matthew, chapter 28, verse 19: Jesus, after His resurrection, says to His disciples:

"19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In Mark, chapter 14, is recounted the arrest of Jesus, His appearance before, and treatment and questioning by, the high priest; and verses 61 and 62, read:

"61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

"62. And Jesus said I am: and ye shall see the Son of man sitting
"on the right hand of power, and coming in the clouds of heaven."

Luke, in chapter 24, details the resurrection of Jesus and His address to and recognition by His apostles, and in verses 46 to 49 Jesus says:

"46. Thus it is written, and thus it behooved Christ to suffer, and
"to rise from the dead the third day:

"47. And that repentance and remission of sins should be preached
"in his name, among all nations beginning at Jerusalem.

"48. And ye are witnesses of these things.

"49. And, behold, I send the promise of my Father upon you:
"but tarry ye in the city of Jerusalem, until ye be endued with power
"from on high."

John, in chapter three, gives the discourse of Jesus to Nicodemus, and in verses 16 and 17, Jesus, says:

"16. For God so loved the world, that he gave his only begotten
"Son that whosoever believeth in Him should not perish, but have ever-
"lasting life.

"17. For God sent not his Son into the world to condemn the
"world: but that the world through him might be saved."

Would John have put that in his grand gospel if he did not believe
in its truth?

*John, in chapter four, tells of the conversation between Jesus and the Sam-
aritan woman, and verses 25 and 26 read thus:*

"25. The woman saith unto him, I know that Messias cometh,
"which is called Christ; when he is come he will tell us all things.

"26. Jesus saith unto her, I that speak unto thee am he."

*John, in chapter five, verses 17 to 41, gives the address of Jesus to the Jews,
in which he refers to God as "My Father." The Jews believed that he claimed to
be the Son of God for they sought to kill Him because He made such an assertion.*

*In John, chapter six, verses 27 to 69, Jesus over and over again claims God
as "My Father," says, "I am the bread of life," and,*

"For I came down from Heaven not to do mine own will but the
"will of him who sent me,"

and further says:

"And this is the Father's will which hath sent me," and,

"And this is the will of him that sent me that every one which
seeth the Son and believeth on him," and again,

"I am that bread of life."

*John, chapter eight, gives in detail, the language of Jesus to the Jews in which
he says, as stated in verse 42:*

"42. Jesus said unto them, if God were your Father, ye would
"love me, for I proceeded forth and came from God, neither came I
"of myself, but he sent me."

*John, in chapter nine, tells of the blind man cured by Jesus, and of his being
cast out of the synagogue, and then of the conversation between Jesus and the man,
wherein the man asks who the Lord is, and Jesus replies:*

"Verse 37. And Jesus said unto him, Thou hast both seen
"him and it is he that talketh with thee.

"38. And he said, Lord, I believe, and he worshipped him."

In John, Chapter Ten, verse 30, Jesus says:

"I and my Father are one."

Then the Jews sought to stone Him "*because He made Himself God.*" Would
John have written this chapter and given it forth as the Gospel that was to save
mankind unless he fully believed it?

*John, in Chapters 14 and 15, gives in full the address of Jesus to His disciples
at the feast of the Passover. Here repeatedly Jesus asserts His diety, calls God
"my Father," and gives reasons therefor.*

*John, in Chapter 16, continues this address, and in it Jesus speaks again of
God as "my Father," that "all things the Father hath are mine," and in verses
27-28, makes the claim of deity in unmistakable language.*

"27. For the Father himself loveth you, because ye have loved
"me, and have believed that I came out from God.

"28. I came forth from the Father, and am come into the world;
"again I leave the world, and go to the Father."

In this solemn farewell, thus spoken to His loved disciples, is contained so
many claims to a divine birth that it is impossible to believe that John would pub-

lish it unless the claims were *absolutely true* and were so believed by all the apostles, not merely by Matthew and Luke.

If believed by them, why not by us?

John, in *Chapter 17*, gives to all nations the magnificent, the solemn, the soul-stirring prayer of Jesus that is so full of power, of grandeur, of pathos, of appeal, of direct truth and unimpeachable statements, that it alone ought to settle affirmatively the question raised as to the divine birth of Christ.

No mere mortal man could make such a prayer, expressing such a wealth of love to His followers, such child-like dependence on the Father above and such a devotion to the duty given Him by that Father.

I ask again, would John promulgate such an address and such a prayer unless he truly believed, yes *knew*, that "the Word was with God and the Word was God," and "the Word was made flesh and dwelt among us," and was He whom he knew and loved as Jesus?

John, in *Chapter 20*, verses 30 and 31, clinches and expresses his belief as follows, viz:

"30. And many other signs truly did Jesus in the presence of His disciples, which are not written in this book.

"31. But these are written, *that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*"

If Dr. Aked, or anyone, has found any comfort in his denial of the immaculate conception and divine birth of Christ because of the fact that John did not give the details of that conception and birth as did Matthew and Luke, he must have his comfort washed from mind and heart by these ringing words of the Apostle John.

The evil spirits and devils recognized Jesus as the Son of God.

Matthew, *Chapter 8*, verses 28 and 29. There met Him two possessed with devils and greeted Jesus thus:

"29. And, behold, they cried out, saying, what have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time."

Mark, in *Chapter Three*, verse 11, states:

"11. And unclean spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of God."

Mark, in *Chapter Five*, details the casting out of the unclean spirits called Legion, who went into the swine, and in verses 6 and 7 states:

"6. But when he saw Jesus afar off, he ran and worshipped him,

"7. And cried with a loud voice and said, What have I to do with thee, Jesus thou Son of the Most High God? I adjure thee by God that thou torment me not."

Luke, *Chapter Four*, verse 41, says:

"41. And devils also came out of many, crying out and saying, Thou art Christ the Son of God, and he rebuking them suffered them not to speak, for they knew that he was Christ."

Luke, in *Chapter Eight*, speaks of the devils called Legion, and their going into the swine and says in verse 28:

"When he saw Jesus, he cried out, and fell down before him and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not."

Dr. Aked claims support for his opposition to the divine birth of Christ and the wondrously eloquent description thereof by Matthew and Luke, because John and Mark do not mention it. They had no need to do so. I have already quoted passages from Mark showing that he was familiar with and fully recognized and believed in the deity of Christ, as did all the other disciples. True, he does not give any direct expression of his own views. However, as an honest man, a holy man, an apostle of Jesus, a writer inspired of God, it is inconceivable that he would have permitted such a claim, if unfounded in his mind, to go unchallenged or would have sent out to the seekers after truth a Gospel directly endorsing such a claim.

John, however, in his Gospel, fully, freely, unhesitatingly and joyfully proclaims the deity of Christ and his unflinching belief therein.

Thus, in verses 1 to 14, in chapter one, he announces that Jesus was the Word and that the Word was God and that Jesus as the Word was *made flesh* and was the Only Begotten Son of the Father, and that John the Baptist bare witness of Him. In verse 18 he adds this corroboration to his former statement:

"18. No man hath seen God at any time: the only begotten Son which is in the bosom of the Father he hath declared him."

John, in Chapter 5, verses 17 to 47, gives the remarks of Jesus to the Jews wherein he refers to God as "My Father" and in many expressions states that He is the Son of God. I cannot quote all the verses. The Jews evidently knew that Jesus claimed to be the Son of God, for verse 18 says:

"18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but also said that God was his "Father, making himself equal with God."

This whole chapter is vibrant with the deity of Christ. Would John have violated his honor and religion by putting forth such claims by Jesus with his approval unless he knew they were true?

Dr. Aked directly, and the clergyman who criticized my letter, indirectly, claimed that Paul does not endorse or believe in the divine birth or immaculate conception of Christ. I do not agree with them. I am certain that I can show passages from the writings of that greatest of all apostles, to the contrary. I will try. I will not quote Romans 9:5 because, while it appears perfectly plain to me, Dr. Aked and Prof. Wicher think it ambiguous, disagree as to its meaning, and each cites authorities to support his views.

Let me first quote a remark of Peter:

In Acts, Chapter Three, is detailed the curing of the lame man by Peter, and verse 26 records what Peter said:

"26. Unto you first God, having raised up his Son Jesus, sent him "to bless you, in turning away every one of you from his iniquities."

Now for Paul and his evidence.

In Chapter Nine of Acts is given the conversion of Paul and verse 20 reads:

"And straightway he preached Christ in the synagogues that he is "the Son of God."

In Chapter Thirteen of Acts, part of the travels of Paul are told and his sermon at Antioch is given wherein, as stated in verse 33, he said:

"God hath fulfilled the same unto us their children, in that he hath "raised up Jesus again; as it is also written in the second psalm, Thou "art my Son, this day have I begotten thee."

Luke is recognized as the author of Acts, but it is conceded that he was with Paul in most of his journeyings. He undoubtedly gave a true statement of Paul's discourses.

In Romans, Chapter One, verses 3 and 4, Paul says:

"3. Concerning his Son, Jesus Christ our Lord, which was made "of the seed of David according to the flesh.

"4. And declared to be the Son of God with power, according "to the spirit of holiness, by the resurrection from the dead."

And in verse 9 he says:

"9. For God is my witness, whom I serve with my spirit in the "gospel of his Son, that without ceasing I make mention of you always "in my prayers."

In Romans 5 :10, Paul writes :

"10. For if, when we were enemies, we were reconciled to God by "the death of his Son, much more, being reconciled, we shall be saved "by his life."

In Romans 8 :31-32:

"31. What shall we then say to these things? If God be for us, "who can be against us?

"32. He that spared not his own Son, but delivered him up for "us all, how shall he not with him also freely give us all things."

In First Corinthians, 1 : 9 :

"9. God is faithful, by whom ye were called unto the fellowship "of his Son, Jesus Christ our Lord."

In First Corinthians, 15 : 28 :

"28. And when all things shall be subdued unto him, then shall "the Son also himself be subject unto him that put all things under "him, that God may be all in all."

In Second Corinthians, 1 : 3 :

"3. Blessed be God, even the Father of our Lord Jesus Christ, "the Father of mercies and the God of all comfort."

And in verse 19 he says:

"19. For the Son of God, Jesus Christ, who was preached among "you by us, even by me and Sylvanus and Timotheus, was not yea "and nay but in him was yea."

In Second Corinthians, 11 : 31 :

"31. The God and Father of our Lord Jesus Christ, which is blessed
"for evermore, knoweth that I lie not."

In Galatians, 4 : 4 :

"4. But when the fulness of the time was come, God sent forth
"his Son, made of a woman, made under the law."

And in verse 6 :

"6. And because ye are sons, God hath sent forth the spirit of
"his Son into your hearts, crying Abba, Father."

Can language more explicitly recognize the immaculate conception
and divine birth of Christ?

In Ephesians, 1 : 3 :

"3. Blessed be the God and Father of our Lord Jesus Christ, who
"hath blessed us with all spiritual blessings in heavenly places in Christ."

In Ephesians, 3 : 14 :

"14. For this cause I bow my knees unto the Father of our
"Lord Jesus Christ."

In Ephesians, 4 : 13 :

"13. Till we all come in the unity of the faith, and of the knowl-
"edge of the Son of God, unto a perfect man, unto the measure of the
"stature of the fulness of Christ."

In Colossians, 1 : 13 :

"13. Who hath delivered us from the power of darkness, and
"hath translated us into the kingdom of his dear Son."

In First Thessalonians, 1 : 10 :

"10. And to wait for his Son from heaven, whom he raised from
"the dead, even Jesus, which delivered us from the wrath to come."

In Hebrews, Chapter One, verses 2 5-6-8 :

"2. Hath in these last days spoken unto us by his Son, whom
"he hath appointed heir of all things, by whom also he made the worlds;

"5. For unto which of the angels said he at any time, Thou art
"my Son, this day have I begotten thee? And again, I will be to him
"a Father, and he shall be to me a Son.

"6. And again, when he bringeth in the first begotten into the
"world, he saith, And let all the angels of God worship him.

"8. But unto the Son he saith, Thy throne, oh God, is forever and
"ever, a sceptre of righteousness is the sceptre of thy kingdom."

In Hebrews, 4 : 14 :

"14. Seeing then that we have a great high priest, that is passed
"into the heavens, Jesus the Son of God. let us hold fast our profession."

In Hebrews, 5 : 5 :

"5. So also Christ glorified not himself to be made an high priest,
"but he that said unto him, thou art my Son, today have I begotten
"thee."

In Hebrews, 6 : 6 :

"6. If they shall fall away to renew them again unto repentance,
"seeing they crucify to themselves the Son of God afresh, and put him
"to an open shame."

Surely these writings of Paul are enough, yea much more than
enough, to convince even Dr. Akeid that Paul believed in the deity
of Christ?

Peter, in his first epistle, Chapter One, verse 3, writes :

"3. Blessed be the God and Father of our Lord Jesus Christ,
"which according to his abundant mercy hath begotten us again unto
"a lively hope by the resurrection of Jesus Christ from the dead."

John, in his first general epistle, Chapter One, verses 1-3-7, writes :

"1. That which was from the beginning, which we have heard,
"which we have seen with our eyes, which we have looked upon, and our
"hands have handled, of the Word of life.

"3. That which we have seen and heard declare we unto you, that
"ye also may have fellowship with us: and truly our fellowship is with
"the Father and with his son Jesus Christ."

"7. But if we walk in the light, as he is in the light, we have fellow-
"ship one with another, and the blood of Jesus Christ his Son cleanseth
"us from all sin."

John, in the same epistle, Chapter Two, verses 22-23, further says:

"22. Who is a liar but he that denieth that Jesus is the Christ? He is an antichrist, that denieth the Father and the Son.

"23. Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son hath the Father also."

John, in the same epistle, Chapter Three, verses 8 and 23, states:

"8. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

"23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

John, in the same epistle, Chapter Four, verses 9-10-14-15, adds this statement:

"9. In this was manifested the love of God toward us, because that God, sent his only begotten Son into the world, that we might live through him.

"10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

"14. And we have seen and do testify that the Father sent the Son to be the saviour of the world.

"15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."

John, in the same epistle, Chapter 5, verses 1-5-9-10-11-12-13-20, records anew his belief:

"1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

"5. Who is he that overcomes the world, but he that believeth that Jesus is the son of God?"

"9. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

"10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son.

"11. And this is the record that God hath given to us eternal life, and this life is in his Son.

"12. He that hath the Son hath life, and he that hath not the Son of God hath not life.

"13. These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

"20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."

John, in his second general epistle, verse 9, sums up the case as follows, viz.:

"9. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Dr. Aked says he is on the side of Mark and John and Peter and Paul as against Matthew and Luke.

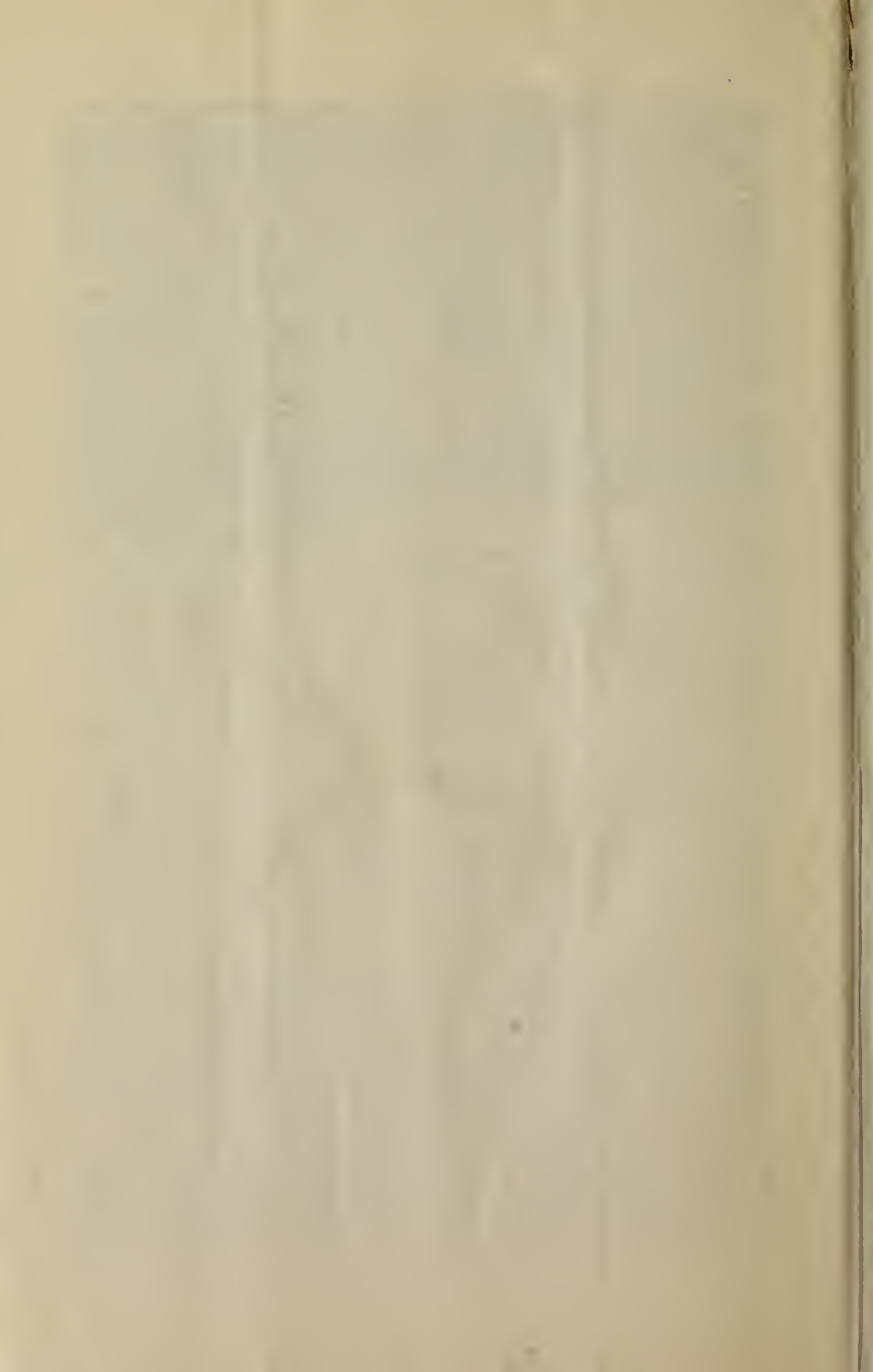
How any sane person, after reading the foregoing statements made by Mark and John and Peter and Paul, can asseverate that they or either of them in any way, shape, form or manner, either directly or indirectly, antagonize in never so small a degree the writings of Matthew and Luke regarding the immaculate conception and divine birth of Christ is to me past human comprehension.

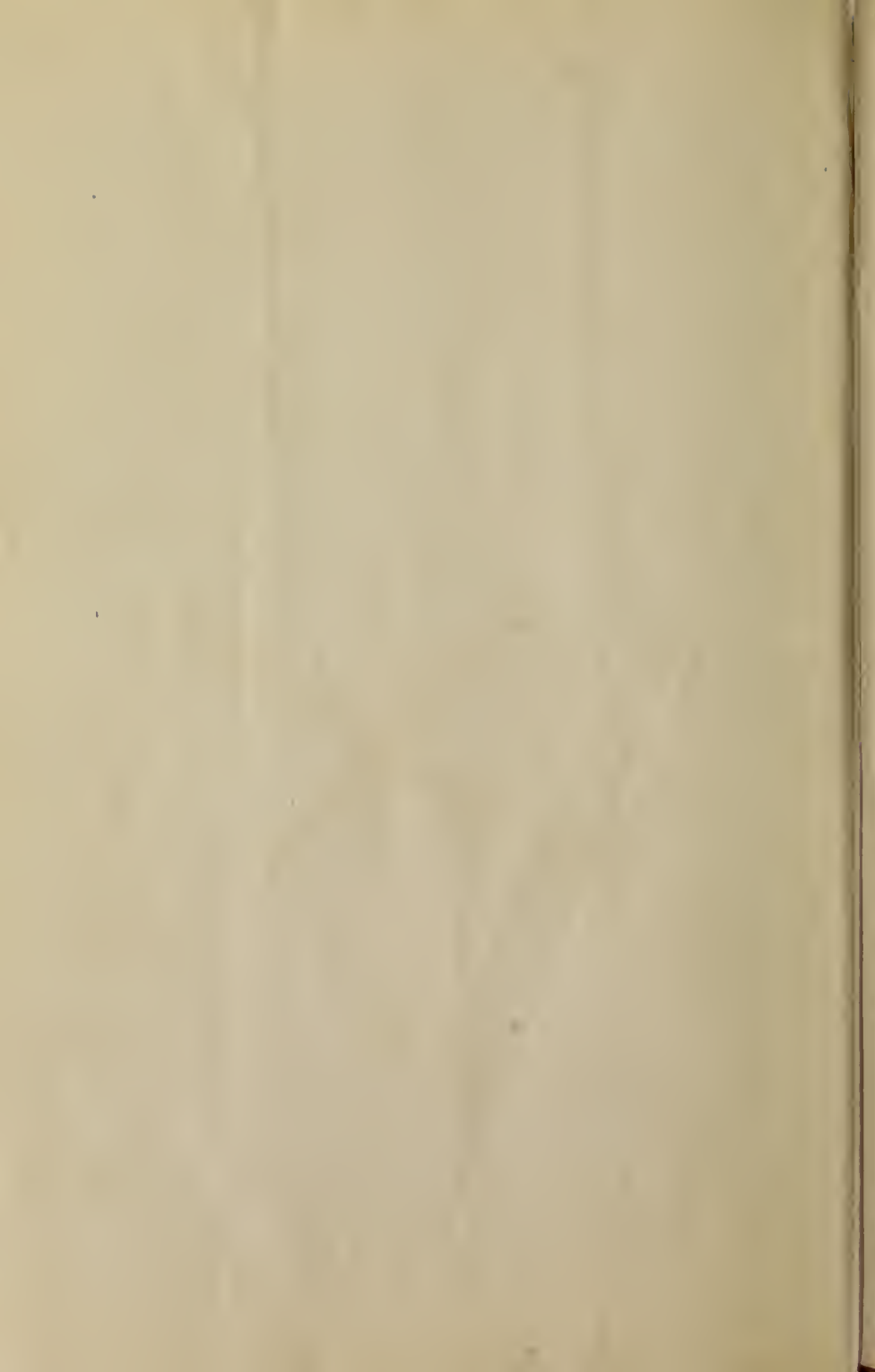
All I can say is, that like Ephraim, they are joined to their idols.

I commend to Dr. Aked and his sympathizers verse 22 of Chapter 2 of the first general epistle of John for their careful study.

I have thus, in my feeble way endeavored to present the views of the inspired writers of the New Testament on this question. They and they alone are the witnesses, their evidence has been given—upon their testimony must rest the decision.

I presume that in my inadequate study of the Bible, I have omitted in this attempted answer much that would strengthen the judgment in favor of the Christ. I feel that Dr. Aked was and is wrong, and that the divine birth of Jesus rests upon a foundation more solid and substantial than granite.





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The

Eternal Paradox



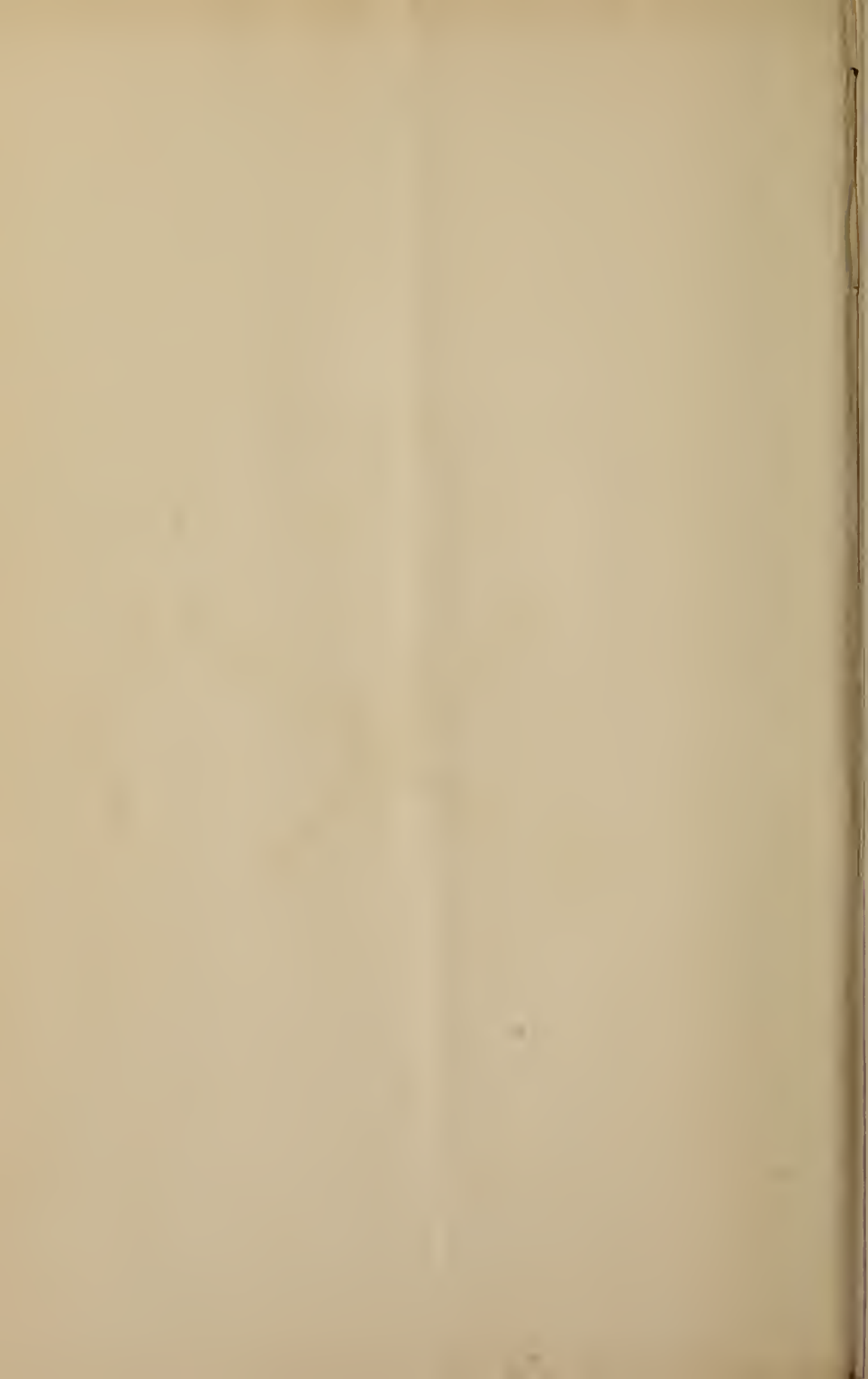
A Christmas Insight



BY

REV. CHARLES PEASE

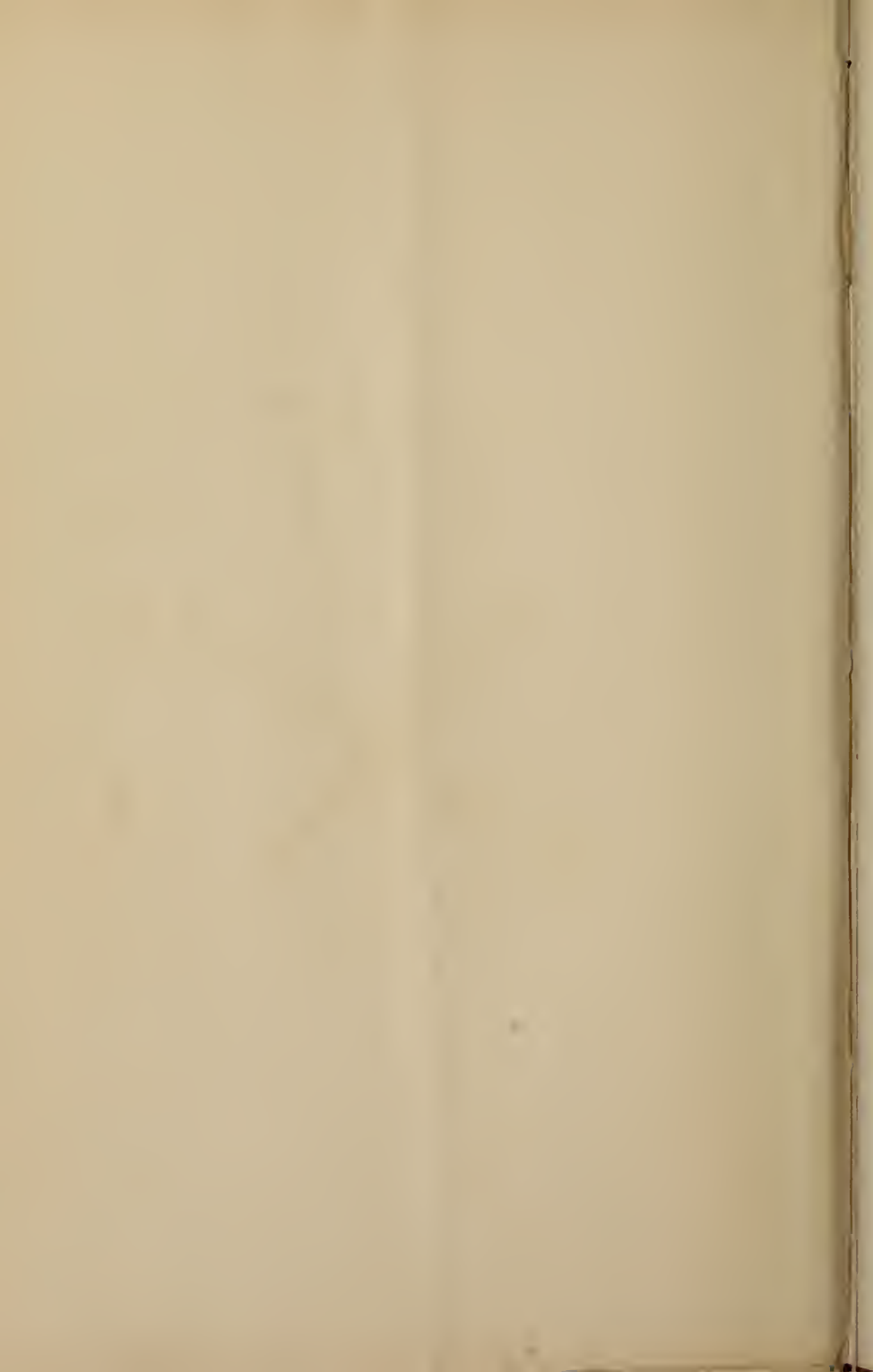
PASTOR FIRST CONGREGATIONAL CHURCH
LONG BEACH, CAL.



The Magi's Visit

To Bethlehem on a high be-
hest,
Three Magi sped thro' the
frosty night;
They stayed for neither food
nor rest,
But followed close a mystic
light.

The light of faith, their souls
within,
Revealed to them that there
was born
A Prince of Light, who o'er
dark sin,
Would shine supreme, the
Star of Morn.



At last that mystic light stood
still.

They entered in a rock-hewn
cave;

They felt their inmost pulses
thrill,

As kneeling on that stony
pave

In adoration, pure and deep,
They offered gifts of rarest.
worth,

To the sweet Baby there
asleep,

In welcome to His Holy Birth.

They blessed Him in a priestly
way.

His Mother in Her enraptured
heart,

Stored all things that she
heard them say,

And wistful, pondered them
apart.

—L. M. MACARTHUR

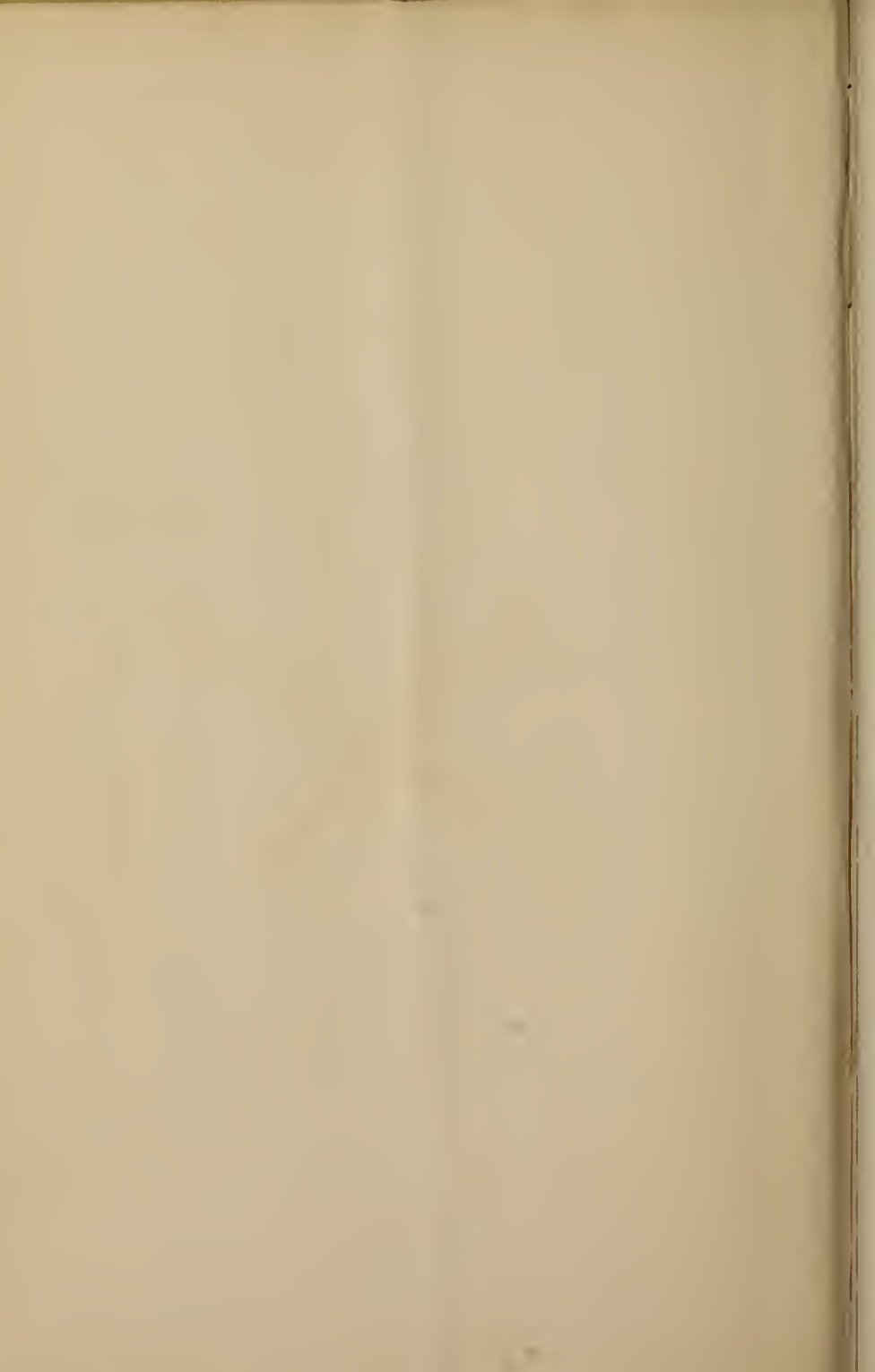


THE MYSTERY and glory of Christmas is its reminder to the world of the eternal paradox. The Babe of Bethlehem is the ideal expression of the truth which makes Christianity unique. It is the paradox which asserts that if a man will have his Life he must lose it. If he will have happiness he must not seek it. If he will have success he must not pursue it. The shrine in the stable is the mystic showing-forth of the Beauty, Truth and Life which God has hidden in the common things of life.

"Hid in the flesh from fleshly sight," is the poet's way of expressing the tragedy of our human life. The great tragedy is to live in a world crowded with angels and not see them; to have the doors of heaven opening on our own hilltops and not be aware; to hold God in our hearts and not recognize Him.

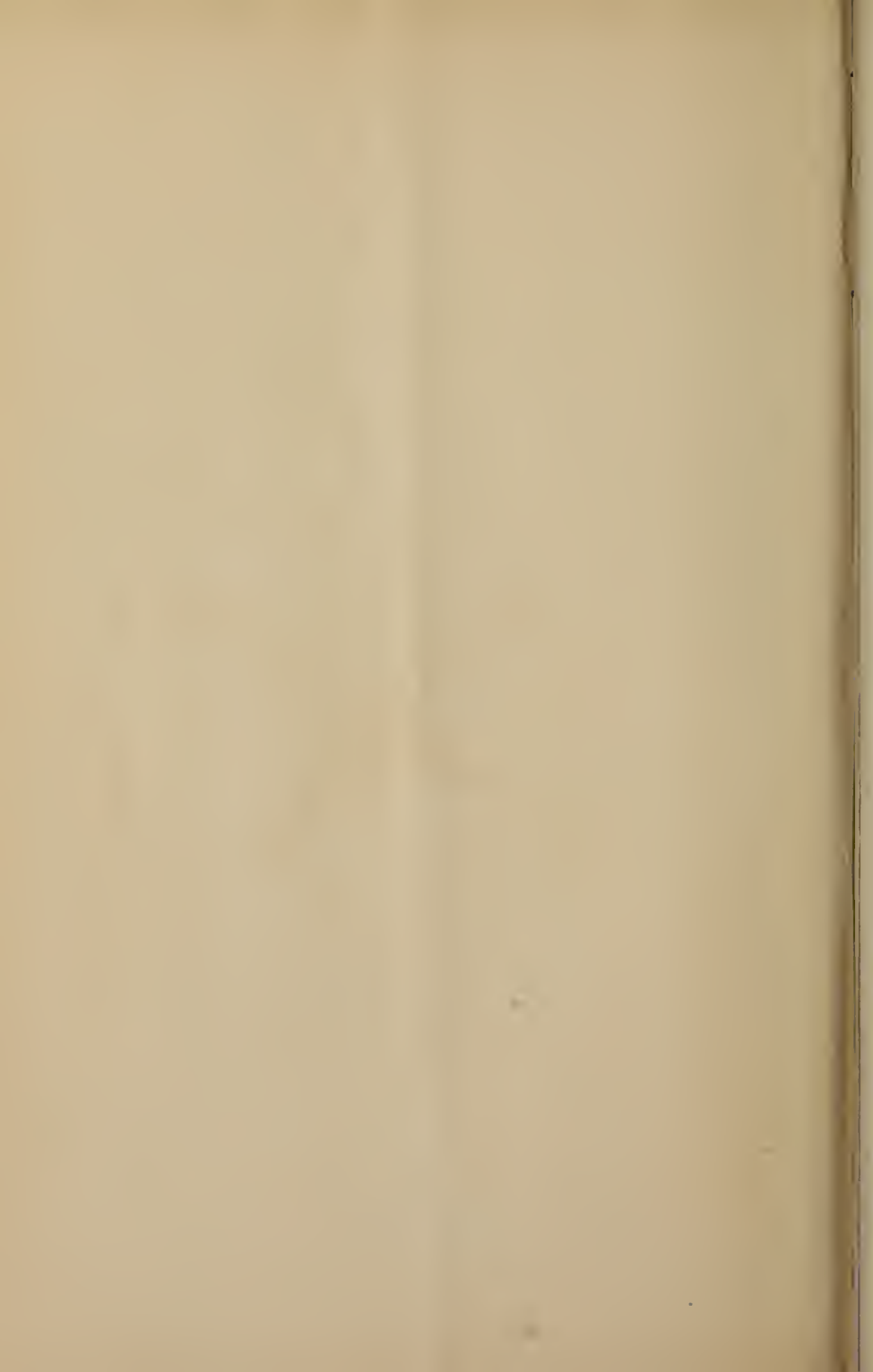
It is easier to believe in a God in heaven than in Immanuel—God with us; easier to see the finger of God in some marvelous event than to discover Him each common day in every humble happening. It is easier to discover divinity in a specially Anointed One than to claim it for ourselves.

So the manger holds the solemn proof that "having eyes we see not." God has there rebuked the atheism of religion which puts God far off and will not welcome Him into the intimacy of personal companionship in the world of His own creation.



A GAIN the subtle sophistry of mind is confronted with the proof that "the race is not to the swift, nor the battle to the strong." The odds were with Herod who could call upon the panoplied might of unconquered Rome. The odds were with the Pharisee who had the weight of traditional orthodoxy with its ingenious cruelties for suppressing unauthorized messengers of God. These two should be able to overcome any weak man who might oppose his convictions to their established order. Deep, tragic, inexplicable truth, **HEROD FEARED THE HELPLESS BABE**. Sad commentary on the insincerity of established religion, the Pharisee feared the Child grown to the majesty of a man who "spake as one having authority."

We worship; but not with the Magi. We adore; but not with the Shepherds. The Christ of Truth and Life is hid from our fleshly sight. We fear the eternal virgin birth, which shakes the foundations of established custom. We fear and smite our Redeemer, hoping blindly to save the creeds we have written and the institutions we have builded. We count our cattle and our houses unmindful of the Virgin Mother enthroned by our fireside and the God who is driven from our overcrowded inn to make His advent in the rude stall.



TRAGIC, GLORIOUS! "There was no room for them!" So God teaches us the futility of force, the uselessness of standing in His way. He chooses the manger to shake the throne; the "betrothed virgin" to set our conventionalities at naught. Who can resist God?

He who understands the Incarnation can reconstruct the theology of our age. Current theology whose foundation is the cross has its pyramid upside down. He who welcomes the **BABE** will find the **CROSS**. The world will see to that. No man needs to seek the cross: Let him adore the Babe, let him welcome and cherish the new life, and the gifts of gold, frankincense and myrrh will be poured forth. The glory of the Child cradled with the kine will send him out on the great quest. He will sell all to possess the priceless pearl. The cross will stand in his way. He will accept it—for it leads to triumph.

The manger in Bethlehem opens into the heart of the world. The laborer takes up his task finding a new song on his lips. The weary heart shakes off its load for it has heard the angelic chant, "Peace—Good will." The Star shines ever on the place where the Young Child lies. And God is found in the old, old scenes of life's travail.



PREFACE

These pages are condensed, to the limit, from my manuscript books; unpublished because I have not the means, and book-printers are afraid of anything so unorthodox, and so far beyond their comprehension. These statements herein should have far more pages to make them fully clear, and there are many other things indeed that I wish to say, but cannot give the space. But at least, here are put on record, a half-way catalog, as it were, some of the new facts and new ideas that I desire to make known. In order to understand such greatly condensed pages, all must re-read many times, and study carefully every word and phrase, for they are based on half a life-time of study and work.

This is not for the convention-ridden, but for those who honestly and persistently try to learn to think. These things cannot be understood in a day or in a month. Read and continually reread until the Light of the "Process of Creation" begins to break in upon you; or else pass it on and give to another the chance to learn.

Chapter 2 is short: but it is the heart of this, and of all Science and of all Life.

San Jose, California. 1913.

W. S. PROSSER.

WHEN THE FAR-RANGING EYE OF GOD
SEARCHES THE DEPTHS OF SPACE,
IT FINDS NO OBJECT SO FAIR
AS THE HEART OF AN UNSELFISH
WOMAN.



CHAPTER I.

The Bible Chronology.

The Creation of Adam, as set forth in the Hebrew Scriptures, was 4086 $\frac{1}{4}$ years B. C., and 4085 years before the actual birth of Christ.

Outside of the Bible there is no series of dependable dates going back of about 350 B. C. The oldest remains in Egypt and in Mesopotamia are about 3800 or 3900 B. C. and no more. These agree with the Bible, and are also practically fixed by the only ancient dependable date, anywhere: to wit, the astronomic date of the Great Pyramid at 3400-3500 B. C.

It has been the custom to count Bible dates to the fall of Babylon; and thereafter to depend on profane history.

But I have found and will show, that the Bible is **independent** of outside history: and it will also be here shown that there is in Bible dates an **interlocking system** which is a check on error, and will permit of only one time-result.

* * * * *

The Bible year-periods are briefly these, which are made clear in the larger work from which this is condensed:

Adam to the Flood was 1656 years. Thence to the Covenant with Abraham, when 99 years old, was 391 years. Thence to the Exodus was 430 years. (Ex. 12-40.41 and Gal. 3-16.17). The time in Egypt was 239 years, ($1+60+130=191$; and $430-191=239$).

Then 40 years in the Wilderness.

Then period of Judges=450 years (see also Acts 13-18 to 21;) and nothing can be here added.

The period of Kings was 513 years to the capture of the last Hebrew king, Zedekiah, in July, 607, B. C.

From the first capture of Jerusalem in 627 B. C. elapsed 70 years to the release of the captives by Cyrus at Babylon in October or November of 557 B. C.

But separate from this were the 70 years of the "Desolation of the Land," which were from the destruction of the Temple in July, 607, B. C., to the rebuilding of the Temple about September, 537, B. C. (The extra 2 or 3 months are remarkable proofs of the Bible precision—too long to tell here.)

From the capture of Zedekiah to that of Babylon has been greatly disputed; but in the Bible are ample means to show that it lacked only about two weeks of fifty (50) years. The meaning of the 70 is this:—The Mosaic Law set aside every 50th year for "rest" for the land, and a "jubilee" for release of debts, for return of land, and "freedom for every inhabitant." These rests for the land were observed only in a half-hearted way; and therefore they were kept over again in a complete way, (see Lev. 26-34, 35). The time was 963 years, making 19

periods and 13 years over. This needed 20 years (and not 19, because a year of "rest" could not be fractioned), out of the 70, for the time past. This left 50 years for the obvious similar purpose in the future. Hence, as the "rest" of the land was then taken in one compact period of 50 years, it is plain that at the end of $50 \times 49 = 2450$ years, after the end of that 70 years, was intended to be a continuous and great, perhaps an ETERNAL, "JUBILEE."

This 2450 years from September, 537 B. C., brings us to September, 1914. Surely after that, we may look for a truly glorious "year of freedom;" the "year of my Redeemed." Consider what it meant to the Hebrews of long ago—and multiply.

Isaiah, (61-1) was quoted by Christ 500 years later; and He looked forward—: * * "To bind up the broken-hearted: to proclaim to captives, Liberty: and to prisoners, Release." "The appointed time will surely come, it will not be delayed." (Habakkuk, 2-2.)

* * * * *

The September date in 1914 is probably the 21st, because the Hebrew New Year comes, in that year, at the Equinox.

This is, therefore, the 6000th anniversary of Adam; the 1915th of Christ; the first day of the Jubilee, and of the Millennium—the seventh thousand of years

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The Bible prophecies plainly tell us that the "Times of the Gentiles"—the duration of the present Governments of the White race—will last for 2520 years from the overthrow of the Jewish Kingdom. This reaches from the 9th of 4th month of sacred year in 607 B. C. to the evening of July 3, 1914 A. D.

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The seven literal years of insanity and degradation of Nebuchadnezzar, (Dan. ch. 4), were justly supposed, by C. Russell, to have a far larger meaning, to wit: the degradation, and wretched condition and the almost insane folly of the people of this whole Adamic race.

This is true. Look around and see it—to the full.

Hence, this "seven times" means, as elsewhere, 7×360 years; and this 2520 years must begin and end exactly, as the 2520 given to the Gentiles; because that king ended the Hebrew Kingdom, and began those of the Gentiles.

[Everyone can have his own opinion as to whether the "Gentile" Governments will begin to fall as soon as their lease of power has expired: and as to what may happen between July 3 and September 21, 1914 A. D.]

I am very human and fallible, and only give these Bible figures as I find them.]

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The 2d chap. of Daniel is a Gibraltar of the Bible. The four empires cannot be gainsaid. In verses 34 and 45 it is told that the destruction of the Gentiles will be done by a "stone, cut out of the mountains without hands." This will "break them to pieces," and the "wind will carry away" their dust, and "no trace will be found of them." It is plain to me that this "Stone" must mean that great Idea of Eternal Justice, of what we see a part, and call that part Socialism.

And it was this idea that began to be poured upon the nations.

(see Joel 3-1 to 4), some 40 years ago, and according to our capacity to receive it; and Socialism is now the tool of the Christ for the needed preliminary work.

How the Gentile kingdoms will end, **may** be pre-figured by the fall of Belshazzar, (read Dan. ch. 5).

Let us also note well that the **return** of Nebuchadnezzar gives us a picture and a promise of the reverse of the doom of the kings; it promises **surely** to the PEOPLE the end of their degradation and woe, and of their insanity.

Nebuchadnezzar was partially cured of his glory-madness; the people will be **totally** cured of their dollar-madness.

* * * * *

The Hebrew national life did **not** begin at the death of Jacob; but it began at the hour when the Creator **said** that it began, to-wit, when Jacob started to Egypt (Gen. 46-3).

From this to the Crucifixion, April, 33 A. D., was 1881½ years. There is not here space to explain how this result was reached. Let me, however, say, that half a year, as the Bible record shows, is taken out **before** the Covenant, and replaced by sliding forward some three months at capture of Zedekiah, and three to the birth of Christ. Also from the time when Jacob started to Egypt, were three periods before he gave his age to the Pharaoh, and these three amounted probably to several months, or nearly half a year.

From the Crucifixion, April 2, in 33 A. D., to September 21, 1914, is 1881 years and 5 2-3 months.

The above is the **interlocking** device that holds all dates as in a vise.

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The fall of Babylon is given in common history at 538 or 536 B. C.

But if we pay a proper attention to the Bible, we find that the "command to rebuild" Jerusalem, given to Nehemiah in 20th year of Artaxerxes, was not in 445 B. C., but was, (see Dan. 9-25), in 455 B. C.

This is an iron rod that beats back all prior dates ten years into the past.

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A just attention to the above ten years brought into view the **interlocking** system. There are five fixed Bible series of dates; but their ultimate ends were formerly spread over a period of 40 years. But the above 10 years at once reduced this 40 to 20 years. And it was instantly apparent that the interlock demanded 10 years more, in order to produce harmony of all the five series and their union at one date.

These 10 years, (8 or 9 or 11, according to the history dates worked from), were probably in the reign of Xerxes. (Consult Josephus, etc).

Hence the fall of Babylon, (given usually at 536 or 538, and by Calmet at 552, and by Hale at 553) are here placed as June 16, 557 B. C., and all other dates are necessarily 19 to 21 years farther in the past.

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Profane History is only a mess of disconnected, obscure and contradictory stories, repeated on and on; and its dates are mere approxima-

tions and conjectures, deserving scant respect.

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Let it be clearly understood that the Bible Chronology is not given in plain words, but rather as a puzzle for us to study. And hence its results and dates are not here given as **certainities**, but only as shown in the Bible; to the best of my knowledge and belief, and the figures as I find them. The insertion of the 10 "lost years" was compelled by the interlocking device.

* * * * *

Let us restate these dates:

		A. M.	B. C.
Creation of Adam.....	—	000	4086¼
Thence to Flood	1656	1656	2430¼
To Covenant	391	2047	2039¼
To Jacob in Egypt	191	2238	1848½+
To Exodus	239	2477	1609¼
In Wilderness	40	2517	1569¼
Judges	450	2967	1119¼
1st capt. Jerusalem	—	3460	626¼
Kings (End Zedekiah)	513	3480	606½
Fall Babylon	—	3530	556½+
"Desolation of Land"	70	3550	536¼+
Thence to 1. A. D.....	536¼	4086¼	000
Thence to End of Gentiles..	1913½	5999¾	1913½
	(July 3		1914 A. D.)
End of 6000 years.....	1913¾	6000	1913¾
Begin Millennium	(September 21, 1914)		

The 4086¼ is the total time before 1. A. D., and same as 4085. B. B. C.=Before the Birth of Christ, at 1¼ years before 1, A. D.; also 33½ years before Crucifixion in April, 33, A.D.

[For exactness, the 391 above should be 390½, making A M. year 2046½, and so on down to 513, which should be 513¼, and the 70=70¼, thus making the A. M. year 3550 whole again. None of the fractions can be exact. The 536 1-3 may be nearer than 536¼.]

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SUB-SECTION.

The Great Pyramid of Egypt is the greatest stone mystery on Earth. Account who can for the following facts, and a hundred others:

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I got the original books of Piazzi Smith and W. F. Petrie, to avoid all chances of misquotations, and finally learned: that this Pyramid, (with sureness, unless some different explanation can be established), agrees with the Bible, as I read it, and with the figures above given, exactly: that it dates itself closely, and probably exactly: it dates Adam exactly: dates Christ exactly. dates the Hebrews exactly, and in two ways: and dates the End in 1914 exactly: all these and others as exactly as physically possible.

Measurements in inches along the Grand Gallery and passage give 3457. Astronomy says that this Pyramid was built 3400-3500, B. C. 2d, On up to the "Strange Mark" is 628 inches. Was this the time from Adam to the Pyramid? 3d, These added, make 4085, which are the **exact Bible years B. B. C.** 4th, The Grand Gallery is 1881½ inches long. Compare this with the 1881½ years of the Hebrews. 5th, At the lower end of this Gallery, it is 3½ inches to the mysterious "Well." The life of Christ was 33½ years. Does the "Well" represent His grave? 6th, A tape line over these two shows 1915 inches. From the birth of Christ to September, 1914, is 1915 years. 7th, The ceiling of the Grand Gallery is 1844 inches long. The destruction of Jerusalem by the Romans in 70 A. D. was the end of the Hebrew nation, politically. From that date 1844 years reach to September 1914 A. D.

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It increases the mystery, and does not decrease it, that the above distances are in inches of Queen Elizabeth's time, which are longer by one-tenth of one per cent than the present "British inches." What was the origin of either of these?

Those dimensions are **there**, in the stone. What do they mean?

Other mysteries in this Stone Puzzle were discussed years ago: but the above are given because they are entirely new; and they are new because the figures given in this Bible Chronology are for the first time.

CHAPTER II.

The Process of Creation.

"Evolution—Yes: Darwinism—No." (my book), contains ample proofs of its three fundamental propositions:

(A)—The centuries-old creed that every kind of living animal or plant was created separately, "de novo," and new from top to bottom, by the Creator, (and called "Special Creation"), is radically untrue.

(B)—The later theories of various sorts, (massed for convenience under the name of Darwinism), to the effect that each and all of the thousands of plant and animal kinds, just happened so, or invented and skilfully built themselves, or were invented and made by the food, and the climate, (and perhaps the west wind), are radically untrue—from Alpha to Omega.

(C)—When we free ourselves from the fogs of former creeds, and study with deep attention the mysteries of organic life, it swiftly becomes evident that the only possible Process of Creation was this—:

The Master-key that unlocks many profound mysteries, is that "THE CREATOR NEVER REPEATS;" He has no need to do a thing over again. When He invented and made one kind of creature, He gave it the ability to repeat itself, indefinitely. When He wished another kind of creature, He used, (mark this well), the **former** kind, with its organs and devices, **as far as possible** and repeated no creative act, and only rearranged, or added new parts and devices, as needed. And therefore this new creature was born from parents, (or seed from parent plants), in the usual way, but with the new parts added: because,

only in this way could the former organic devices be made full use of, and in this way was avoided all need for the Creator to do His work again.

Two insurmountable objections to "Special Creation" form the whole capital of Darwinism—: (A). In our bodies are dozens of "vestigial" and useless parts descended from the prior animals: and our bodies are remarkably like those of the highest apes. And (B). It is a world wide fact that animal bodies are **never** built of inorganic substances, but of vegetable.

All students of organic life know that Nature never did repeat, and never did make a failure. This is the basic law of the Process of Creation: each new kind is born from the old, using former inventions, but with additions. But besides this, we see that the Creator has exceeding love for Variety, and for Beauty. And, therefore, desiring many kinds, fitted for diverse conditions, He began at the bottom, with simple things, and builded up to higher orders of living things, as He progressively cultivated the garden of the Earth.

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We may here pause a moment, before going on to more important things, to point out the unreason of those, (of whom we read often in the magazines), who announce that they have **almost** created living beings, and expect to do this **very soon**.

Five minutes' reflection should show them that **before** they create, they **must invent** a particular kind of creature, and must draw up full details and specifications, with blue-print sketches of **every** detail, every organ and every device of that creature; if the least is omitted, or slurred, or in any way imperfect, it **cannot** live. And **before** anything is begun, they must invent and plan and blue-print every part of the cells, which are the foundations of all structures, and they **must** manufacture billions of these prior to creating the organs of any creature.

The very dense ignorance of us all as to the inner constitution of the cell, and the absolute inability of the whole world to manufacture a single one, should suffice to show the impossibility of even the **first** step towards making a living being.

The same considerations are enough to also make plain the entire baselessness of all Darwinoid theories.

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Brevity urges us to consider the final step—the creation of man.

The Creator gave play to His inventiveness, and filled the Earth with creatures, each fitted to its place, each packed with marvelous machinery. Beauty and Variety are on every side.

He also intended, from the beginning, to make the human: and He therefore developed one ^{series} ~~species~~ of mammals toward that result.

The Anthropoid Apes were brought as **far forward as possible** and yet **remain animals**. The Creator led them as far humanward as He knew how: He led them to the boundary wall—on one side animal, and on the other human. Therefore, His next step, in mechanics and in logic, was to the hither side of that wall—to the human.

I consider it fully as certain as anything in Geometry, that from **Anthropoid mothers were born completely human babies**. (Presumably

there were four or more human races in four or more regions of the earth.) Intermediates, "missing links," are axiomatic impossibilities; but, doubtless, the primal humans were low in the scale, and perhaps such as the Pigmies of Africa; and then followed steps, (say 2 or 3), up to the best ground-race 6000 years ago.

Therefore, the "Creation" of Adam and Eve was the addition of **something**, (to-wit, the moral nature), to the nature of the ground-race. This primal moral white pair were born as babies from genuinely human mothers. This step, and all those above mentioned, are of the exceedingly prompt kind: and not even remotely of the infinitely slow Darwinian sort. If there is any such thing as Logic, then the proofs that I give, in my book, of the above fundamentals, are not probabilities, but rigid demonstrations—fully as rigid as geometry.

It is well here also to state, that the human brain, Adamic or ground-race, is today of the same bulk and quality as at the beginning of each race; it cannot be increased, but may be made better use of than the average human does.

Scores of volumes have been filled with learned disquisitions on the "Origin of Species." It seems cruel to say it, but it is true, that "Species" are man-made, and non-existent in the plans of Nature: and a flood of words, from 1700 A. D. to far on in eternity, regarding them, and including the usual expert advice to the Creator, would be in the future, as in the past, resultless.

Species-mongering is at the wrong end of the problem of Evolution. Nothing of value can be dug up except by exclusive attention to the primary organic Types and Classes and Orders. And Nature and Evolution can never be understood by any one whose mind is filled with Darwinian "Natural Selection" impossibilities. No one prejudiced can judge fairly.

The Human is falsely classified in all text-books. He is fully entitled to Ordinal, and in certain respects to Sub-Classic, rank.

I would rejoice to here insert some dozens of my pages, regarding the various "Jack and the Bean-stalk" tales of "Natural Selection," such as: how land animals changed their legs into fins and tails of seals and whales; while other quadrupeds by deep study invented wings, and "gradually" their front legs "became" wings; although, in pity to our feelings, a veil is drawn over the sufferings of those inventive animals during the 100,000 years in which they had lost their front legs, but had not yet achieved wings, and could not get about on land, sea or air. "Because" legs "became" wings, is the extent of the explanation as yet vouchsafed to the plebeian world: their low curiosity should be rebuked.

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The true purpose of the Divine invention of the double sex can hardly be here passed over, short as my space is.

Of the myriads of genera of creatures, each continues of its kind until its appointed end; and the cause of that steadfast continuance is the double sex. No two creatures are, or can be, alike; but the incessant and inevitable variations are, in each genus, and often in each

group called species, bred back into the general average. One office of sex is to make, and the other to limit, variations; and the combined total is to mix and amalgamate each genus, and to maintain it at a high level of vigor.

As essential aids to this general purpose, are all fighting of males; the scattering of plant seeds; and the freedom of all animals at some stage of life (for example, the spat of oysters are for a little time free-swimmers); and many others, beyond my space to tell.

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Between the "Process of Creation" that I have faintly sketched; and, on the other side, both "Special Creation," and all Darwinoid materialistic theories—:

"The gulf is strait,
But deep enough."

CHAPTER III.

Glimpses of the Real Bible.

The first chapter of Genesis is scientifically exact.

The "man" was the first of the ground-races; and near the end of the sixth day, (period).

The man and woman of the second chapter were the first moral white babies born of the ground-race; and at the beginning of the seventh period.

To clearly distinguish these two separate events, the name of God in the first chapter is uniformly **Elohim**, and in the second **YHWH Elohim**. (Three verses of Ch. 2., belong to Ch. 1.).

(A)—Notice: Adam was made, (V. 7): and **after** that, the Garden was planted, (V. 8): and **after** that,, Adam was carried from somewhere to that Garden. And to enforce attention, this is **repeated**, (V. 15). Hence it is plain that Adam was taken care of by his parents until nearly grown, and **then** conveyed to a secluded place, for safety.

(B) Adam **named** animals, (V. 19-20). This is a broad hint that he **already** had a language.

(C)—A **deep** sleep fell on Adam. This shows the exactness of the Genetic language. It was no common sleep for a few minutes; but a **deep, deep** sleep, for probably about 15 years, during which he was, of course, miraculously cared for, while Eve grew to womanhood. The "Master-key" demonstrates this.

(D)—The woman was **brought** to Adam, and from many miles and **not** from a few feet away.

(E)—Adam furnishes proof of his origin, as above. He said (V. 24), "Therefore doth a man leave his father and mother * * *." If he knew the names "father" and "mother," and their meaning, it was simply because he had been raised by those parents, and had there learned his mother-tongue.

(F)—He also knew the **custom**, (V. 24), of married ones to go off to themselves.

(G)—Adam and Eve at once talked together, **because** they had both learned the same language in their childhood.

The language was not one miraculously placed in their brains by

the Creator: (a) See hint above: (b) to do so would have involved many useless miracles: (c) such are flatly opposed to the methods of the Creator; and (d) that language was a decidedly inferior and clumsy human one.

(I)—All these, and other reasons, show the impossibility that the "serpent" could be a literal snake. It was a human of the ground-race.

(J)—In addition to above proofs of the prior existence of ground-races, verses 1, 2 and 4 of ch. 6, plainly tell of other people besides the Adamic kind. "Nephilim", (guessed as "giants"), "were on the earth in those days, and 'begat Gibborim", (guessed to mean "mighty ones"). In other passages the O. T. names strange races, as Rephaim, Zuzim, Emim, etc.

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Many have disputed over ch. 6, 1-2: "The Sons of God saw the daughters of men * * *." Whereas the Hebrew text says nothing of the kind. It says, "The sons of elohim saw daughters of the adam", (h'ad'm). The word elohim occurs often in the O. T. and with many meanings, such as, "mighty ones," "chiefs," "angels," etc. And it is plain that here the meaning must be "chiefs", (petty kings). Daughters of the Adamic kind, (and perhaps half-breeds), were sought, because they were handsomer than those of the ground-races, (V. 2). and they consented to marry "sons of chiefs", (**not the chiefs**), of the ground-races, because these would in time become chiefs of tribes, (sheiks). Those fair and proud Adamics would **not** marry into the low classes, (as feilahin), of the ground-races. It is probable on the face of it, that Cain, (Kain), married his choice of daughters of the greatest "chief" that he could find, because he promptly became a "Sheik" and was able to "build cities", (or rather villages).

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I do not wish to here go into the subject of "Adam's Fall," except to say that he and Eve did **not** eat literal fruit from a literal tree. Far different was the nature of the "Fall", which was crossing with a ground-race.

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Most of the alleged "difficulties" of the O. T. arise because there are a dozen or so important, and several dozen less important, words whose meanings are totally unknown. Translators should leave these in the text, and not substitute their worthless conjectures.

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A choice morsel for would-be-witty lecturers is the supposed world-wide Flood.

It seems cruelty to infidels to tell it, but the cold fact is that Genesis does not say, or hint, this. Our word "Earth" is a very modern word, with a meaning not as old as even 1492; and the writer of Genesis had no word that meant the round globe now familiar to us. The word **erets** meant simply the region known to that people, and no more. There is no hint, or statement, of a globe-wide Deluge.

Also the statement in Gen. 7-21, 22, that "all men were drowned". is the translator's crude guess. In Hebrew there was no punctuation, or capitals, or division into verses or chapters. Verses 21 and 22 be-

long together, and say that those men "in whose nostrils was the breath of life", were drowned. They were the Adamites and no others.

Also the word *Gebel*, or *Jebel*, even today from the Tigris to the Nile, means sometimes mountain, and sometimes level plain. Hence no one can honestly translate that word.

Notice also, that the proportions of the Ark—300x50x30—are those of the very best modern sea-going ships; and these scientific proportions were in Genesis for 3,000 years before any human got bright enough to take so broad a hint. The hint was actually taken, (by a Dutchman), from Genesis. The depth of the water, (15 cubits,) when the ark touched bottom, was the proper draft for that ship.

Those that "go down to the sea in ships" must admire; but compare the universally stupid pictures of a cross between a tub and a canal boat, as the alleged ark. The figures given in the "Deluge table" show the blundering of an inland people; but this, and others, are only Assyrian copies of copies; and as to the original, supposed Chaldean, we know nothing.

The meaning of the word *Adam* is entirely unknown; and so are the meanings of the *Aphar Adamah*, conjectured by translators to mean "dust of the ground." I am half inclined to suppose that *Aphar* means "the West; and it seems fairly evident that *Adamah* must mean "Adam's land;" it cannot mean simply "ground."

In Genesis 1-6, 7, 8, the word *rokia* is guessed as "firmament," "expansion," "solidity," etc. I can contribute a little: The necessary mode of origin of the Earth fits exactly with all of this chapter; and the word *rkia* must mean "the atmosphere." Its gases were mostly emitted from the surface rocks.

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The "confusion of tongues," (Gen. ch. XI), was not a miraculous placing of new languages in human brains, for the Creator never does so act; please give Him credit for good sense.

"The whole Earth was of one language," (verse 1). This can mean only the few descendants of Noah, who were yet close together. The text does not say the whole *Earth*, but the *erets*, that small region in which they yet were.

If this seems obscure to you, read verses 8 and 9—that after the "confusion" they scattered abroad. Hence before this they were not over "the whole Earth," but all within a few dozen miles around "Shinar," or Babylon; and this was the *erets* falsely translated in verse one, and elsewhere. The necessity for scattering those early Adamites widely in order to obtain a variety of results, is obvious.

The Genetic account here is not literal, but doubtless has a deeper meaning. The actual mode of the "confusion of languages" seems simple—: The early Noahites must either intermarry endlessly, or mix with ground-races; and certainly did both, producing pure Adamites and cross-breeds. If the first only, then Shem, Ham and Japhet could not originate three separate races, but would be all mixed together. On the contrary, all of Noah's grandchildren who had flocks scattered for pasturage; and in no great time married into the families of the chiefs

of the races around, and became chiefs, and talked the languages of those grand-races—a natural and inevitable result.

If the "confusion of tongues" at the Tower of Babel were a real event, it most certainly was not because the people had new languages, but because they became unable to talk so as to be intelligible. A half-paralysis, (hemiplegia), of the tongue, or more probably a partial aphasia, would produce all of the alleged effects and in organic ways,

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They fled away terror-stricken.

Part of the O. T. is simply Hebrew history, and is of high value; and for historic exactness immensely, and strangely, exceeds all profane history, but it was not inspired, and makes no such claim, and this claim is a very modern and baseless conjecture. But there is a strange exception: Some Hebrew, perhaps Ezra, copied the "Books of Kings" into "Chronicles" and straightened out the dates so as to make a consecutive series of years. If this correction, and the statements of St. Paul, were not "inspired," then there can be no Bible Chronology.

The many parts of the Bible are of all degrees of worth, from very high down to nothing. It has been copied, translated and guessed at for thousands of years, and no originals exist. Every part and every word must stand on its own merits. To call all this book "inspired and infallible" is modern childishness; and on the other hand, the infidels, who rail at all of it because parts displease, are full as silly, or worse. No literature on earth can rival the magnificent Hebrew prophetic books, or Job. The first part of Genesis, and all of those parts of Daniel and the others whose prophecies have already come to pass, are plainly of superhuman origin.

Jesus said, (Luke 24—44 and 27), that "all things must be fulfilled which were written in the laws of Moses, and the prophets, and the Psalms, concerning me."

Unapproachable is the poem of Job, although so damaged by translation from a foreign idiom of 5,000 years ago, and from the grandest poetry into lame prose. No other poem has ever been able to stand transformation.

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It has been usually said and believed that Genesis and Science are widely at variance. But this was only because Genesis has been so utterly misunderstood, and mistranslated. **There is no variance.**

The Bible, O. and N. cover to cover, is an **Adamic White Man's Bible**. Nothing is said of any other race. This was incomprehensible until made plain by the bright light of the above history of the birth of Adam and Eve. A Bible, based on moral nature and moral results, cannot apply to non-moral races, or to animals.

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The death of non-moral humans would seem, as far as now appears, essentially the same as that of animals—a permanent end. If so, it helps—in addition to a sifting out process in the Adamic race—to solve the puzzle of an otherwise over-crowded Earth. It seems clear that on any enjoyable Earth-Eden there should be very ample space, and with vast extents of wild nature—in its own primeval and unapproachable beauty. Of course, pests and diseases and thorns and

weeds will not there exist. Certainly also there will be, in great variety, animals and birds, flowers and trees, as necessities for a pleasant place of habitancy, and as means for future study. A future life will always include work and play, study, learning and teaching, with the joy of mutual help. Those who there arrive will have the natures, characters and memories of their lives here, with faces and bodies recognizable, although of other material, and presumably improved and improving.

There can be no "Spirit" life; that is to say, nothing can exist totally divorced from matter—immaterial. No fact whatever, known to us, consists with the existence of any energy, or motive, or mind, or anything, **not even God Himself**, as **not associated with matter**.

Those who will live hereafter have in life such characters that at death **something** remains—they persist automatically; although they **sleep** until the time of the End: partly to avoid needless anxiety and sorrow, and partly to give all an equal start. That **something** must be of high and eternal value; and unselfishness is certainly its largest element. It is plain to me that from the beginning the Creator intended to make the gift of immortality **only** to those humans who at death possessed character high and unselfish enough to enable them to become fit for His eternal companionship. To those unfit, death is the final ending. And I hold that the very cruel are especially unfit.

Of that future life, there are many details of which we might conjecture with pleasure and profit: such as the removal of oxygen from the atmosphere; of bodies far lighter than water, etc., etc. but such are not for this place.

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The nature of the "angels" has long been a mystery; but the Master-key unlocks this also.

The Creator never repeats; and hence the angels had hereditary origin. How? Puzzle 1.

Human children, dying young, do not pass through this rough school of life. How does their destiny differ from that of adults? Puzzle 2.

These solve each other. The little ones become bona fide sexless angels. "Suffer LITTLE children to come unto me, and forbid them not; for OF SUCH is the kingdom of Heaven."

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The usual supposition that adults differ from children merely by greater growth, is a radical error. In children the moral and certain mental and physical parts are only inchoate, and do not yet exist: and therefore **children do not sin**, and cannot until they ceased to be children and have grown to maturity. The common punishment of children in law courts is on a mental level with sending to prison a horse for kicking a person or another horse.

All laws, and all Courts, and all theologies that do not understand and take due heed to this, are mentally deficient and barbaric. Who so sends a child to jail, it would be "better for him that a millstone were hanged to his neck and he were cast into the sea." (Mark 9-42).

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The bitterly disputed "single parentage" of Jesus was a scientific necessity. The reason is plain and solid: With two parents, a child

is wholly human. Jesus, therefore, as born, was half human, and half derived from His former nature, (else He would have had none of it); and this was accomplished in the simplest and most scientific, (biologic) manner known to the Creator.

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In the N. T. are several spurious passages, inserted, apparently for a very specific purpose, about the fourth century. The chief are those telling of a personal Devil, and his legions of slaves and his "Hell"—his private theater, his circus. All of these are absolutely false. Devils, big or little, and private hells, and "Rebellions in Heaven," and such, are impossible; they are stupid inventions.

The alleged "Temptations" of Christ are worse than false—they are silly; ditto their inventor.

Was it a tremendous and unapproachably magnificent "temptation" to ask Christ to feed himself, if hungry, and then jump off from somewhere to amuse someone else? Faugh! A small boy would give to such a ten cent Devil the "thumb to the nose."

There are other passages that are palpably false, and should be expurgated from the N. T.; such as: the accounts of "casting out devils" from insane men, (doubtless in the original they were cured like other sick); often instead of "evil," somebody substituted "devil"; the Greek word daimon **never** meant, even remotely, what we mean by the modern word 'demon'; the stupid 6th and 9th verse of Jude, and perhaps the whole book. And also plainly spurious seem such as—: Matt. 27-52-53, that "many dead" arose at the crucifixion and walked around; this would involve many miracles not only useless and unwise but directly contrary to the foundation law—that the Creator never repeats. John, 5-4, that an "angel troubled the water", etc. Romans, 13-1 to 7, with the visibly selfish advice to "obey the powers that be"—wretches, fools and scoundrels of all degrees. Matt. 16-18-19, giving the powers of God to a commonplace and not overbright man. Such delegated powers would speedily disrupt Heaven. And 1 Peter, 3-19, that Jesus preached to the dead." (Whew!)

All of these plainly came out of the same box as those tales of a Devil, and a rebellion in Heaven, and thousands of little devils, and similar puerile trash—: to wit, the inventors must have been the densely ignorant and highly superstitious custodians of the N. T. in about the 4th Century, and just about the time that **all** the originals and **all** the early copies mysteriously and promptly and unanimously vanished. Also the passage, (1 John 5-7-8), that formerly taught the absurd "Trinity," was kicked out half a century ago; altho "Bible readers" do not seem to know whether this doctrine is in or out.

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For the sake of the many afflicted with doubts as to a personal Devil and a hell, I may say again: Throw aside moth-eaten superstitions, and apply your logic and common-sense; and these should teach you that any kind of Devil, and any kind of hell, are impossible. There is not room enough in this solar system for both a Creator and a Devil or a hell. Reason should tell you that the Creator must be at least as good as a real gentleman. And you should promptly see that no human, with a half-way decent amount of human feelings, or even sense, would for one minute consent to the existence of even a

one per cent of one per cent hell, or of anything resembling torture for anyone whatever. No human, filled with such hate and fury as to consent to torture, can be fit to go within a million miles of any self-respecting Heaven.

Once I talked with a stranger who told me of a life-enemy. I said: Suppose that you found that enemy tied and lying on the ground while a fire was creeping rapidly towards him. What would you do? "Do? Why I would jerk him away from the fire and cut him loose and help him up." "Exactly; and do you think that the Creator is a gentleman, and as decent as you are?"

He saw the point. Can you?

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In this life, there are three great causes of Evil: Sexuality, False Religions, with superstitions and their fears; and Love of Riches, with their power.

Of high significancy, is the prophesy in Rev. 19-20, that at the End, two gigantic Evils will be destroyed: the "Beast," and the "False Prophet;" while a third will be "in chains for 1,000 years." This third is called "the Dragon, that old Serpent, which is the Devil and the Adversary" (Satan), and this is, necessarily and to a positive certainty, the Love of Riches, (Capitalism, etc.).

Christ Himself gave us an ample hint—: "Ye cannot serve God and MAMMON." He plainly held up "Mammon" as the pre-eminent antagonist of God, because He knew of no other worth naming. This is the Satan, and the "Prince of the World;" mentions of which in the N. T. were falsified so as to tell of an impossible personal Devil.

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Only lately did I learn the true, basic reason for the death of Christ. The usual explanations explain nothing.

Long ago I saw that there are only two Inninities—Time and Space; but Divine attributes are indefinitely great. Therefore, it seemed impossible to reconcile unlimited Justice with unlimited Mercy, or any at all. But now I see. The wise Deity solved the puzzle, and in the only way. He sent "His only Son" to **pay the price**, and thereby satisfy Justice. No other was grand enough to pay in full. Therefore only after the Crucifixion, **after** the price had been actually paid, did Divine Mercy and Love become **free** to act.

But if such "mercy" includes the changing of the nature of any cruel tyrant, great or small, or of any other, to doll it up for a heaven, then I have no glimpse whatever of the Creator or His methods. As I see, the purpose of the 6,000 years' schooling was to **develop** the natures of at least part of the humans. And therefore, it would be an affront to the intelligence of the Creator to conjecture that He changes in a minute the nature of even one human.

Notice, that all through the N. T. emphasis is again and again and again laid on the **death**, not the **life** of Jesus. His death was real. He could not come back from the grave by His own power, (e'se the price would **not** have been complete); but He depended absolutely on the promise of the Creator to renew His life. Spurious, or mistranslated passages, to the contrary, are valueless—such as 1 Peter, 3-19.

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Both O. and N. T. are in language **intentionally veiled**. Christ said

that He talked in parables; but in the next life will talk plainly. He explained some of His dark sayings to His disciples, but **not** to the people in general.

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"The love of money is A root of all evil" is the proper translation in the Revised Version for the past half century. The often quoted * * **"the root"** * * is from the aged and obsolete King James Version, some centuries past. The word the is not in the Greek text here.

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It was long ago shown by a traveler in Syria, whom I now forget, that "a camel through the eye of a needle," was a copyist error for "a cord", (or rope), "through the eye of a needle." The two Hebrew words are nearly alike.

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Adam and Eve were never, even for one minute, anywhere near "perfect." It is impossible. And it is highly improper to apply that word to Abraham, (Gen 17-1) or to anyone. Very offensive to good taste is the use of the English aristocracy title "Duke;" (43 times in Chap. 36, Gen) It is nauseating.

* * * *

The miracles of the N. T. were not at all intended as **proofs** for future ages. Christ used them partly to impress Himself deeply on that generation, because nothing but eye-proof could appeal to them; and partly to teach us of today and tomorrow certain peculiar facts: His miracles reach into every department, bodily, mental and moral, and to physical matter and forces, and, stranger than these, His ability to **delegate** powers. These **samples** of his work, hint to us His **intentions** hereafter on the large scale.

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His words: "The poor ye have with you always," plainly mean as if He said: The human race in all past time has caused poverty, with its huge host of evils and woes, and ye will doubtless continue these horrible and stupid wrongs, and all other kinds of your evils and crimes, until the end of the period of years set and foretold; but after that date, poverty and riches and all other evils will be quickly destroyed."

It is self-evident that Christ had no intention to "convert" the world. He could have convinced it in a year, in a month, in a day. It is in the next school—the millennium—that "every knee shall bow." In this life, most have no fair opportunity to learn anything beyond the earning of their daily bread.

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The significance of the 6 days of "Creation" and the seventh of "rest" is this: the B. C. Bible years are 4086¼, and the A. D. years as foretold by Daniel, are 1913¾; and these make exactly 6,000 years. And Revelations clearly foretell the seventh thousand of years.

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The marvelous inventions with which all living bodies are packed, amply demonstrate an intelligent Creator; and the Solar system shows, by its unity, that it was the work of one Builder only. But whether the universe in general was made by the same, we have no proof, one

way or the other. The uniformity of matter, its rules, of gravitation, light, etc., have nothing to do with this problem.

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The ruins of Babylon and Nineveh, etc., and the scattering of the Jews, with their indistructible racial characteristics, are two great proofs of the O. T.

But the second chapter of Daniel is an immovable rock—the rock of my faith. Read there of the four general White Empires, and **no more**, and then search history from end to end, and you will find four, and **no more**; and every name and detail by Daniel are confirmed. And therefore you may depend on the 2520 years to the end of the Gentiles.

If you want more proof, read verses 1 and 4, chap. 12. Daniel gives three signs of the end—the increase of knowledge; running to and fro, (swift travel); and a time of trouble, different from previous times, to-wit: world-wide wage slavery and capitalism.

Besides this are the two prophecies: the coming of Christ, His death and second coming; and the great work of the "Stone" now going on.

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Passages are frequently quoted from O. T. prophets, (such as—: Isaiah 13-6 to 13: 2-10 to 21: ch. 24: Zeph. 1-14 to 18, etc.), and twisted to describe the wrath of God at the "Great Day." Whereas those passages meant exactly what those prophets wished to say, as they foretold the doom of Babylon, Nineveh, Tyre and Jerusalem, and of Egypt. Those things that they talked of were gigantic enough without mis-quotations. It is well to emphatically state here that the "end of the world," and the beginning of the Millennium, **cannot** mean a destruction, by fire or **otherwise**, of the physical earth.

Give the Creator credit for a fair amount of sense.

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We learn from the N. T. to expect a Millennial Age; we cannot be sure as to the exact time, nor as to how it will be introduced—: quickly or slowly, in a day, or in a year, or, as some think, during a 40 year "Harvest time."

It may be that we will not at once perceive the beginning of this Millennium: but it seems to me that there will be, in such case, a very peculiar sign—: to-wit, that **no babies can be born in that Age**.

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The true Sabbath day is that now called Saturday, which day the Hebrews have always kept. The Seventh day Adventists very properly so believe.

The change to Sunday, made in the 4th to 6th century, without any basis whatever in the N. T., was prophesied some 2500 years ago: and its abandonment was also decreed: and its time is now ripe. (Study Daniel, 7-25).

Protestant churches that teach a false Sabbath, and a false Trinity, and a false Devil, and a false "Rebellion in Heaven," and a false "preaching to the dead," and many other stupid blunders, are of small caliber, and possibly may be akin to that "False Prophet" whose end is related in Rev. 19-20.

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As the plan of Creation exhibits intelligence, so it must necessarily involve **adequate results**: and I believe that such results will be attained in part by giving permanent form to the higher grades of human souls: that the Sun and planets are **not** rushing onward in a course toward extinction or death and frozen night, but will forever fly forward in space, as the self-sufficing body of Deity, and as the pleasant homes of many humans—not perfect, nor quite sinless, nor idle, nor of infinite felicity; but of high and noble characters, **busy and happy**.

These results in part: but no doubt many others. And we may well suppose that a Creator, capable of inventing the myriads of devices shown on earth, has not exhausted Himself, but will continue to invent for endless ages, giving pleasure to Himself in the doing, and to His creatures in studying them, in assisting and in making others of their own.

And the story of Beauty has hardly begun to be told. The world is very fair: but if there were nothing else, the dreams in marble of the old Greeks would teach us to look for forms of beauty far beyond what eye has even seen.

The widest possible view makes plain to us that Variety without bounds, Utility without waste, and Beauty without stint, are the chief features of creative methods: that the knowledge, ingenuity and success shown in animal mechanics, are incomparable: that the Creator is not infinite, but to us is immeasurable: that Nature is in no haste, but not infinitely slow: that **Unselfishness is the Supreme Good of the Universe**, and therefore of the Creator's own character: that, for humanity, Freedom is the essential soil for the development of character: that **only part** of the human kind will live hereafter: that this will be determined, like all other events, by "natural law"—automatically: that the Adamic race has both here and hereafter much to do, and is destined to climb high: that the evidences of Divine invention and intelligence cannot be gainsaid: that these absolutely prove purpose, and therefor success: and that these just as surely indicate a **Future Life**.

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The statement herein above that immortality will be the **gift** to some humans, and not to others, and is not in the slightest degree inherent in any, is one which must exert profound influence upon all who loyally accept it: must induce larger tolerance for weakness and sin, a greater contempt for mere personal pleasure or greed, a stronger desire to be of service to the race, and a higher courage and calm in the battle of life.

From this height we now look down and see proud "Captains of Industry," or of War, as having the same value as some of the larger worms in a piece of rotten meat.

It teaches that not outward acts, but the inner cultivation of unselfishness, year in and year out, is of avail: and that the verbal assent to a creed, or the emotion of fear in the dying hour, is totally worthless.

The enormous realms of eternity **cannot** be for hypocrites or sneaks, or for the selfish or sensual, or for the brutal and cruel.

Those who get to heaven may be greatly surprised to find a real world, and under the same old laws of nature. Perhaps one of the newly arrived may exclaim—: "This is certainly fine, splendid: but it is nothing like what I expected. Why, I am just myself. I have hands and feet and the best of eyes, and a body that is more beautiful than any I ever saw. And, bless me, these are real flowers and trees and singing birds, water and rocks, antelope and elephants, mountains and oceans—and, as I live, there are dear John and Mary. Surely I am astonished. What? A home of my own and so many interesting things to do? Well! well! well! I was afraid that things here were going to be awfully dull—nice, of course, but oh, so monotonous and tiresome. But now, won't it be jolly? I can hardly wait: I want to pitch right in and begin to do things. And you say that there's here no hunger, or fatigue, or fear. And we can——."

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SUB-SECTION

The Sphinx, close to the Great Pyramid, and probably the oldest structure on earth, has been an unsolved "Riddle" for 4,000 years. I wish to give my answer—of course a theory:

It was cut under the direction of Menes, the first king of Egypt, to represent **Adam**.

The head of the Sphinx is that of Adam directly, and also represents the Adamic race, and Intelligence and the Moral nature; while the animal body means that ground-race from which Adam was born, and also the necessary bodily foundation of all human nature.

Whether Menes was Adam, or his son, or grandson, is a mystery: as well as the twin, but separate, civilizations on the Nile and on the Euphrates.

The stone-cutting in the Great Pyramid was of a kind beyond the powers of any one today, and it supposed to have been done by diamond drills and saws. But I say, that such was impossible. No mineral could stand the force necessary. The work was done by saws and drills, made of metal, (perhaps an alloy), now unknown.

APPENDIX.

Brief notes of three matters are given here, because important: altho these three are not original with me.

A. The men, over 20 years, at the Exodus, cannot have been 600-000 as in the A. V. But Flinders Petrie shows the blundering mistranslation of *alaf*, as *thousand*, instead of *group*, or *tent*, or *rather clan*.

The real number was about 6,000. Many solid facts corroborate this.

B. The usual belief that the Crucifixion was on Friday, and Christ in the grave only one day and two nights, is totally wrong, as well shown by R. Torrey, altho he claims the year A. D. 30.

The Crucifixion was on Wednesday, the day before the Passover and Christ was dead for over three full days, over 72 hours, perhaps 80; and the Mosaic law was fulfilled most rigidly in every detail.

C. The writers of the Gospels did not at all comprehend the last words of Jesus, and Matthew or Mark wrote them **by sound**: and Luke made a guess at the meaning: but the far finer and keener mind of John led him almost to the truth—"It is finished."

Nothing was known until Dr. Le Plongeon, in 1884, showed that the "Eli, eli, lama sabachthani," are today words in the Maya language in Yucatan; Hele—now: lamah—fainting: zebac—blackness: ta—over; ni—nose.

"Now, now, (I am) fainting; darkness covers (my) face."

This is all so exactly fit for that event, that I believe it to be correct; although I am searching for proofs. If rigidly true, it will, in the end, be a **demonstration** of super-human knowledge. It will be the proof of the N. T. as the second chapter of Daniel is the proof of the Hebrew Scriptures.

Chapter IV.

CONCERNING THE PHYSICAL EARTH.

"The Age of the Earth,"—(my manuscript book),—sets forth in detail the many reasons for my belief that geologists have been misled by preconceived notions into enormous exaggerations of the amount of erosion and deposits, and into misunderstandings of the nature and mode of the erosion, and of the mythical sinkings (with trifling exceptions), of sea-beds: and therefore they make the age of the earth hundreds up to thousands of millions of years.

On the contrary, I hold that no geologic facts, so far shown, can necessarily need more than some 2 or 3 millions of years for the total age from the very origin.

The calculation of Earth age based on a mythical 350,000 feet of strata has no value; the deposits were mere local affairs, at the deltas of rivers, and swiftly piled up. Demonstrative facts are numerous. Similarly, inland coal-beds were deposited rapidly, as shown by standing stubs of trees, etc. Also devoid of value is the vast age derived from the amount of ocean salts divided by that carried by rivers. The present rivers tell nothing as to the erosion formerly from an unploughed and grass and tree-covered Earth. But greater than this error is another:—When the outer crust of the Earth was molten, all the ocean waters were in vapor with a pressure of say 350 atmospheres; and the

rains—torrents almost red-hot—dissolved matter from the soft rocks with enormous rapidity, and the primordial ocean must have had much more solvent matter than today. What value has the conjecture that the hot water in torrents did nothing at all, but left it to the cold showers of later ages?

The universal assumption that the matter for the strata was eroded from hard rock is gratuitous, and probably contrary to the frequent, if not usual, condition.

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In "The Birth of the World," are worked out in detail the manner of formation of the Solar System, according to my theory:—I took the simplest possible basis:—to-wit, two streams of meteoric particles, cold and solid, moving nearly towards each other. To these I applied, as rigidly as possible, logic and the laws of physics, and the results seem very nearly the Solar System as now known to us. It was my disgust at the wild absurdities of the Nebular Hypothesis that led me to apply real logic to real facts: and the results I consider good.

Briefly.—The central portion of the Sun and every planet is solid, chiefly iron, with minerals, and cold to this day with the cold of space. The Sun formed (fell together) first, and required uncertain thousands of years: by that time it had drifted so far away that the parent streams gave rise thereafter only to rings, from which were first Mercury and last Neptune. The moons were **never** captured: none separated from the planet, but formed in the same way, and concurrently (at the same time) with their planets. No planet was born from the Sun, nor moon from planet, nor comet from any of them. The total time of above need not have exceeded a century or so: Neptune may have used another.

Besides the above, it is shown how the present orbits of the planets, and their planes of revolution, and also the rates and direction of rotation, were the **necessary**, results from physical laws, from the above method.

Also, it is shown that our Moon, (and the others), **NEVER ROTATED** any more than now. They had **no cause to rotate**; the plain reasons are given.

The Earth was at first cold; and as it grew larger, gravity caused the falling meteorites to strike harder, until finally was formed a melted crust, possibly as much as a dozen miles thick.

The four inner planets are dense and cold because small, and it is probable that they fell somewhat **inward** to their orbits; the four outer ones and the Sun are dense and cold at center, but highly heated on the outside because large, with strong gravity pulls. Also these planets probably went **outward**, somewhat, and **gained** orbital velocity. The Asteroids were at the critical speed, and neither went in nor out. Hence their orbits are their original orbits and were never compounded into the average orbit of a planet—the real method. The difference of planes of orbits will show about the thickness of the parent stream.

The text-book idea that the Sun is entirely gaseous, even to the center, is worse than untrue; it is silly.

The universal creed that the Sun radiates light and heat in all directions, I hold as absolutely false.

The Sun is a dynamo, and sends to us **something** that on arrival at the Earth becomes known to us as light, heat, actinism, and electromagnetism. And as it does **not** so radiate, all theories based on radiation, such as the past age of Sun and Earth, a future cooling Sun and a frozen Earth, etc., fall into ruins, fit for the scrap-pile. We cannot deny eternal duration to this Solar System.

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The sheet of Glacial ice over the north part of America and Europe is alleged to have slid down slowly along over the solid surface, in contact therewith, grinding up rock, etc. and that the ice was one to dozens of miles thick.

Both of these usual creeds are absolutely untrue. On the contrary I assert that the ice-sheet was **water-borne**, altho it did not float in deep water as ice-bergs do: and that ice cannot exist beyond a certain thickness, which Murray thinks some 1800 feet. Therefore, it follows that as fast as snow fell on top of the ice-sheet, as much melted at the bottom. This was held from flowing away by the dam of ice at the south edge of the sheet, where it was necessarily made thin by the warm south winds: and as soon as it reached the critical thickness the ice began to rest on the earth and forced its thin edge into the ground, damming back the water under the ice.

The Glacial ice resulted from changes in certain lands, which cut off the hot tropic sea currents, (and consequently warm winds), from the North, and turned them back Southward. It is probable, as claimed, that glaciation was assisted by elevation of the whole region under the ice. But a larger factor was the arrival of the wet winds: dry winds make no snow. The "unglaciaded spot" in Wisconsin had so little snow that the ice rested bodily on the ground, and hence could not move, and did not scratch the rocks. Siberia was **not** glaciaded for the same reason —: not enough moisture to make ice thicker than 1600 to 2000 feet.

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The causes of the oceanic tides directly under the sun or moon are taught in school-books correctly, for the most part: but the causes there alleged for the **opposite** tides are totally untrue.

The opposite lunar tide is **entirely** produced by the centrifugal force of the motion of the Earth around the common center of gravity of Earth and Moon. Similarly as to Solar tides.

The idea that the Moon jerks the Earth from the ocean, is next in unreason to the creed of a gaseous Sun: altho the current conjectures as to the properties of the alleged "Ether," is a strenuous competitor for first honors. Each of the three well deserves a booby prize.

The Fourth Dimension, the atoms of Boscovish, and the later atoms of electricity minus matter, and other pets, are **not** competitors because so anaemic.

Creeds of another class—:such as Spiritualism, and "messages from the dead": Transmigration, (a soul in many bodies): and the like, are not exactly anemic, but rotten.

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The common theory that the oceanic tides are slowing the rotation of the Earth is specious, but untenable.

There has been an unexplainable fraction of the "Secular Acceleration of the Moon." The tables get crooked every 15 or 20 years, and no one has been able to say why. Tidal retardation of rotation has been hunted for years. None has been found, because, (as I think), none exists. All but a fraction can be disproved, and that fraction is not only improbable, but seems far too minute for the missing "Acceleration."

I hold that the cause is a continuous, but slight, **increase in the length of the year.** This cannot be **proved**, nor can any axiom.

La Place said, and all believe, that the major axis of the orbit of the Earth must forever remain the same, even while the orbit becomes rounder, or flatter. But I modestly suggest that **in that hour** in which the Earth has motion added, or subtracted, by the pull of any planet, the orbit becomes an absolutely **new thing**, and yesterday's orbit and its axis are as obsolete as the dead leaves of last year. At every hour, the orbit of the past is dead, and the orbit of the future depends on the speed of the planet: and planets are **not** governed, like nations, by the dead past. Whether an orbit becomes rounder, or flatter, depends on the situation of the planet when speed was added. If the planetary pulls add, on the whole, any speed to the Earth, I consider that this **lengthens the year.**

* * * *

Baseless and absurd is the guess that the Moon broke away from the Earth, and that it receded by reason of tidal-pulls. These are non-existing, because there are 3 or 4, (not 2) tidal protuberances. But there are, besides this, half a dozen fierce impossibilities.

On the contrary—:The Moon was **always** at about her present distance: and **always** was a globe of exactly the same age as the Earth. The cause for the pitting of the lunar face is explained in my book, but is too long for place here.

* * * * *

Another weird and wild conjecture in text-books, is to the effect that the earth once rotated more rapidly than now, and before that still faster, and so on back to a rotation in about $1\frac{1}{2}$ hours. The self-stultification of this theory does not prevent its wide and slavish acceptance.

* * * *

It is certain that the rate of rotation of the Earth has **always** been **nearly** the same as now. The history of the "Birth of the World," shows this quite plainly. I entertain, however, a theory, (understand that this is a **theory**), that the rotation varies slightly, but regularly, and in long cycles, alternately faster and slower than now: and these variations constitute the forces that have produced the past geologic uplifts and subsidences of lands; and the geologic epochs: and the visible marks of the past changes of sea-level register these epochs and these rotational variations synchronously: and this same force has **also** caused practically all of the earthquakes of all past time, and now.

The method is this—:The solid rocks of the Earth yield slowly, but inevitably, to the change of form, demanded by the rotation, (which is at present increasing.) Such yielding is necessarily by slips and breaks that produce sudden quakes and crust-motions.

The locations of these slips are **not** near the surface, because the weight and pressure are too small, and they are **not** deeper than a

dozen or score of miles, because **below** this the pressure is great enough to compel the rock to flow like soft wax. The rock-slips are always at the critical intermediate depths—say some 8 to 15 miles.

These variations of rotation in regular cycles, I cannot as yet prove, altho their origin is in the Sun: but they afford the only reasonable and physically sufficient and practicable cause for **all of the** crustal-motions, continent-making and mountain-making, and the lateral motions of sea-beds. For a force capable of this, geologists for a generation sought in vain: and as Le Conte said, "without a glimmer of light."

* * * *

The conjecture semi-annually published, that volcanoes are formed by the soaking down, (against gigantic pressure), of sea-water into molten rock, has no merit whatever—not the slightest. The process is impossible.

* * * *

Volcanoes are usually near the borders of oceans, for the simple reason that when a mountain range was forced up by side motion of sea-beds, the rocks, at the place of **greatest motion** were melted: and this was partially forced out, thru local rents, (rarely in sheets), necessarily, as a rule, along the central bend of the range. All of this in time cooled, and a second range was forced up, with new melted matter, and new vents along new mountains. Present volcanoes are therefore **not** in the old ranges inland, but in the new ranges bordering the oceans. Some volcanoes are from crust-motions not directly connected with mountain-making, but similar.

* * * *

The solution of the long discussed mystery of the cause of the ocean basins, is the extreme of simplicity—:At near her full growth, the Earth was covered by a sheet of molten rock, a few miles deep. The average density let us call 4, and continents 3 to 3½. Therefore, as meteorites fell into this liquid, those heavier than 4 sank, while those lighter floated as islands. We see now in lavas, (real primal matter), that the lighter, (rhyolites, etc.) are much less fusible than the heavier and "basic" kinds; and hence a reason why these islands were solid, or rather pasty, while floating in the ocean liquid and mobile. Rotation of the earth, and attraction, soon drove those islands into a great continent, which later split where now is the Atlantic Ocean. The continents floated until thick enough to strike bottom—a short time. Asia, the highest land, was the deepest, and perhaps anchored from the beginning; and the ocean basins were **always permanent**. The meteorites that fell later on the islands and continents stayed there: they were never in the ocean liquid. And hence the origin of 'mountains of iron', and other metals and minerals at the surface. Naturally also, the vapors of gold and quartz, etc., came thru the cracks in the continents from the hotter liquid beneath.

NOTE.

It is regretable that space cannot be given to make all the foregoing clearer and with more details: and also to present many other things as to which I differ from the usual suppositions, such as—; The real Sun-spot period, (11. 86 years, not 11. 11): and why and how these periods depend on the orbits of Jupiter and Saturn, and in a peculiar way: the cause of curvilinear motion of planets: why some comets decrease in size as they approach the Sun; and why they become visible as they do; and **when** they do: and whether hot in the cold space, (they are **not** made hot by the Sun): why the constant of gravitation on the Earth seems too small by nearly one half of one per cent; why winds cannot cause sea-currents: and how the four, (not two), great oceanic streams flow,—which is not from any one cause, but because they obey distinct forces in each quadrant of their circuits: and why the "Cañon Diablo Meteor", was a comet, and explaining the actual mode of its action: and certain grounds for an extension by me of Kapteyn's two-star-stream theory. I held that the stars move in two rings that interlace and form a gigantic figure-of-eight: and the Sun's path is therefore curved. The Universe is neither scattering into space nor condensing into one mass, but follows set courses, presaging unlimited duration.

My especial wish, however is to publish the proofs, in some detail, of the real causes of Evolution: and to tell of the age and the making of the Earth—the "Process of Creation."

Chapter V.

REPUBLICS—IN HEAVEN ON EARTH.

The method by which the Christ will reform and rule during the Millennium, are unknown to us. But, if the people are aided and taught how to act, each to each, to govern themselves in an ideal way, we can make two statements, as very sure—:

1. Capitalism will be totally abolished—: either Divinely and directly, or the people will be shown how to make themselves free. If the latter, the entire system of poverty and legal robbery will be abolished in one day, by popular vote on two measures, (in the U. S. as Constitutional amendments)—: (A) All Land and all Water and all Public Utilities belong henceforth and forever to the People: (B) Henceforth there shall be no Interest and no Rent and no Profit by one person out of the labor of another, and there shall be no bond, or deed, or note, or any other indenture for private profit.

2. NO NATION IN THE PAST, OR NOW, HAS BEEN CAPABLE OF SELF-GOVERNMENT—five thousand years have told this story. If the people of the future do have a real and free Republic, under the ever-present Eye and fostering care of the Divine King, it can take only one practical form—:

NO POWER WHATEVER WILL BE DELEGATED TO OTHERS—to no mis-representatives, or mis-Judges, or officials of any kind, except to those directly employed to do one specific act, and no more.

Therefore, the only effective mode by which large numbers of people can talk, each to all of the others, so as to discuss problems rapidly,

and agree on conclusions by the majority, must consist in the meeting together of all people at regular times, and in very small, (not large), local groups, as convenient. Let each group send to a central office their conclusions on certain subjects, or their questions, or subjects to be submitted to all other groups. If a county subject, local discussions are reported to a County center; State subjects to State center, and national subjects to a national center. After tabulation, the results are reported back to the locals.

In this way and no other, can all the people actually participate in their government, day by day. In this way, the whole American nation, could in thirty days discuss and agree on and permanently settle a matter on which the present system wastes half a century, and with no result. As long as a people delegate any of their powers, they do not, and cannot, govern, but are serfs. In the better way, there will be no Courts, and no Judges, and no officials, except as above said. The people will speak their mind; and their decisions are orders without appeal—except "from Philip drunk, to Philip sober". They have the swift and easy power to change any former order. A free people can change; but serfs cannot.

Let it be understood that no people can be capable of intelligent self-government without these three conditions—:first, they **must** have **ample** time to study all public problems; and second, they **must** be able to talk nation-wide and swiftly; and third, they **must** know that the conclusions of the bona-fide actual majority, (not part of some little bunch,) will surely and swiftly become the law, and with no reference whatever to any court or official.

In order to have such ample time, it is plain that the "Stone" of Daniel must have done its work. Capitalism will be only remembered as the nightmare of a horrible past. And the people will live the simple life in a wide, free, Earth, with no anxiety and no fear, with no poverty, or disease, or wrong.

* * * * *

We hear daily of the "Vast Wealth" of this and several other countries. Most of this does not exist, but is only a false pretense for robbery of the nations.

There are certain physical things, such as highways, R. Rs., canals, houses, factories and tools, and also one year's crop. But these are only a small fraction of the alleged "Wealth." Omitting this fraction, the gigantic billions on which the people are compelled, by pickpocket methods, or "confidence game" trickery, to pay a heavy interest, and several times over, are totally non-existent.

(This applies to the system as a whole, and not to individuals, for all must play the game until it is ended, and most do this ignorantly, and many are truly honorable and unselfish.)

Kingcraft and wrong in past ages, and capitalism and wrong of today, have ever been based on the private ownership of land, with power to rent, sell and will, and to expel those who would use. The hundreds of nations that have bowed down, physically and mentally to this stupendous folly, have bound themselves, and abide in slavery. The "Stone" of Daniel alone can deliver them.

The savage history of five thousand bloody years does teach the ac-

tual incapacity for any proper self-rule. Justice and right-doing are a few grains of wheat in the vast bulk of "man's inhumanity to man." Nearly all wars are silly enough; but the continuous follies, wrongs and brutal selfishness of times of peace are far worse. The story for one day of the useless sufferings under the idiotic laws of Europe and America would easily impeach these nations, both in brain and heart, and also show the entire superfluity of any future hell.

But there is an aurora in the East. Half a century has shown our almost unlimited power in science and in mechanics. The deep study of organic life has stirred the mentality of the white race, and an unknown force is deeply stirring the moral conscience.

What do these things mean? Plainly they show the intention of the Creator that the Adamics shall ultimately go up to a great height. But He knew the necessity, in order to get the best results, for this race to pass through the fierce and bitter experiences of Evil, and then He plans the abolition of earthly evils, great and small.

Their present incapacity is not internal and permanent, but external and temporary; and when He does lead His people into the "green pastures by still waters," and into His mountains wherein no one doth molest or make afraid, then indeed may the human, His master-piece, burgeon and bloom beyond our imagining.



Publicans AND Sinners

A MAGNIFICENT DEFENSE OF

Maria B. Woodworth, THE Evangelist

BY

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The Famous Political Writer for the old San Francisco "Flag," in War-time,

DELIVERED IN THE

Woodworth Gospel Tent, Oakland, Cal.

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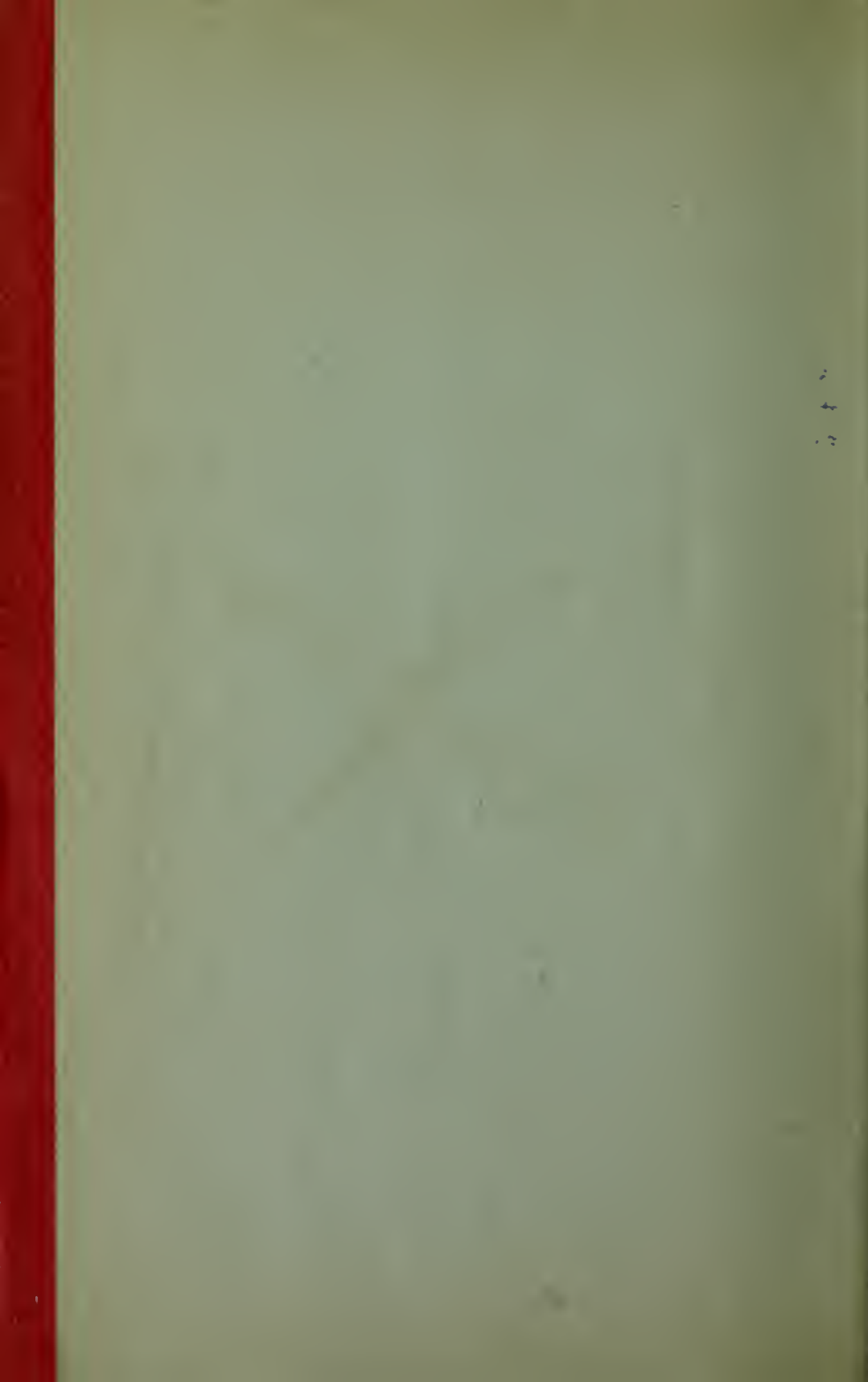


"A GREAT SOUL, SECURE IN ITS OWN EXISTENCE, DOETH NOT GROW OLD."



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Maria B. Woodworth, the Evangelist, in Philistia.

"Blessed above women shall Jael, the wife of Heber, the Kenite, be; blessed shall she be above women in the tent."—*Song of Deborah and Barak.*

LADIES AND GENTLEMEN :

I HAVE often attended Mrs. Woodworth's tent meetings in this city, have read her life-history, together with elaborate reports of her work in the Northwest, have conferred with her friends and acquaintances from Indiana, and have reached the unavoidable conclusion that she is a true evangel of the living gospel of Christ, and ought to have been received here with the right-hand of Christian fellowship, tenderness and affection by all who profess belief in Him whom she had come to declare.

The shameful fact that she was not so received, but was driven away from her encampment through evangelical ministerial influence and public utterances, has affixed a repellent stigma upon the fair face of our Christian civilization. It is not only an injurious reproach to the several churches so ignobly represented, but it is an insufferable disgrace to our whole people, who may be, in consequence, regarded elsewhere as uncultivated barbarians.

It should be understood that I am not one of Mrs. Woodworth's converts, have had little or no personal communication with that lady, have not talked with her ten minutes altogether, and appear here solely as an advocate of Religious Liberty.

As a man of the world, who is nevertheless a strong believer in the Christian religion, and who has not wholly forgotten its precepts as indoctrinated by a daughter of the

Covenanters, and having an acknowledged right to represent the more enlightened and respectable press of Oakland, I have become disgusted and incensed at the unchristian treatment which this remarkable woman has sustained here at the hands of some of our Protestant clergymen and the meaner sort of local newspapers, and am inclined to adopt the rhetorical language of the Indian chief, who, seeing his wasted people being chased away from the burial places of their fathers, exclaimed in suggestive fury, I STAND IN THE PATH!

The incidents referred to were not the acts of our warmest-hearted people, but were a miserable survival of the witch-hunting, Quaker-baiting, persecuting spirit that characterized New England's barbarous times, drove the heroic Roger Williams into the savage wilderness, and will forever cast a shadow upon her subsequent glorious history. It ought to be discountenanced, rebuked and put down here in the opening springtime of Oakland's greatness and glory; and it is viewed with detestation and abhorrence by thousands of our industrial and productive people, who have thronged the Woodworth tent for more than forty days and nights, many of whom have found unwonted pleasure, renewed hope and a firmer assurance of salvation in giving a more passionate expression to their religious emotions.

Let it be observed that this barbarous and unchristian hostility to Mrs. Woodworth is altogether of a denominational character. Her doctrine is strictly evangelical, wholly unassailable, and mainly consists of Peter's declaration in his sermon at Pentecost: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the Holy Ghost." Her manner of procedure in the work of conversion is, as in all other churches, a denominational and personal peculiarity, and is wholly contingent and discretionary in the great work of salvation, and the important question is, does she preach the true gospel of Jesus Christ, the son of God? If so, why is she denounced and persecuted by the other disciples? If the "judgment of the Lord be just and righteous altogether," that question will have to be answered after a while.

The sum of the whole matter is, that on her westward course of empire, this extraordinary conqueror of sin has in-

vaded a populous colony of Doctors of Divinity, just as the primitive Apostles got into trouble at a mass-meeting of silversmiths in Ephesus, who made their living by the manufacture of ornaments for the fashionable temple of Diana, and were apprehensive that their *craft* would be destroyed in the threatened overthrow of idolatry. Successive traveling evangelists will be apt to encounter similar difficulties, so long as one-horse colleges and backwoods universities continue to confer exalted degrees at the low prices of fifty dollars; and while commercial travelers are liable to come across places of concentrated enterprise, where the home merchants steal their goods, and sell at prices that are absolutely prohibitory to foreign competition.

That such a gentle evangelist, who, for more than nine years, has been sacrificially about her Master's business; whom more than half a million of the American common people have heard gladly; who has been all along the rivers of the sympathetic Northwest, baptizing by scores and fifties in a single day—that such a woman, with Christian benevolence radiating from her pleasant face, and her warm heart expanding with religious passion, has been denied admission to Protestant Christian churches here, been stoned in her tent and chased away from her encampment, like some gypsy vagabond, through the influence, example and public utterances of its annointed ministers, is almost enough to destroy one's lingering faith in the Christian religion, and invoke from its ascended and glorified Founder an angrier and more withering curse upon barren fig-trees. That she should have come hither in hope and confidence, with her burden of salvation, to these pleasant groves so lately redeemed from heathen barbarism by our liberal-minded and big-hearted pioneers, to be morally crucified by a denominational jealousy only less satanic than that which characterized Pilate's judgment hall—let all that be blotted out by the pitiful angel of the record, for Christ's sake; and in so far as may be possible, let it be atoned for by the respect, friendship, and Christian love of our more generous people.

It was publicly stated in the tent on Twelfth Street, on the evening before its enforced removal, that when the managing committee had called on the owners of the ground, to request a little longer indulgence there, until they should have ob-

tained their new tent, that lady and gentleman expressed none but the kindest feeling toward Mrs. Woodworth and her people; but they had received a pastoral letter, advising and insisting on immediate eviction; and they would have to be guided by that. Therefore the friends of the fair evangelist were put to much unnecessary labor and expense in a precipitate departure from a neighborhood which had, for a long time, patiently endured and munificently maintained a notorious grog shop, gambling-den and place of assignation, where the feet of many thoughtless daughters of the poor had "taken hold on hell." I am not informed as to whether that apostolic epistle involved the alternative of excommunication; but even that would have been consistent with the whole unchristian business.

Another somewhat noisy clergyman has had the surprising nerve to suggest to the Mayor, through the public press, the propriety of having Mrs. Woodworth's gospel tent *raided* by the police. If, as I am told, he does not think there is any hell to speak of, and does not believe that our Lord holds a third-interest in the Godhead, he might discover his grave mistake, and take a leading part in an extremely lively revival, by heading the peelers to her tent, and offering to lay hands on the evangelist in the presence of her great congregation.

But it is not worth while to dwell longer upon circumstances that have been insufferably disgraceful to our Christian civilization, and which resulted solely from an extravagance of denominational zeal. They are happily over with and will not recur. As was the case in primitive apostolic times, the adversaries of this good Christian woman have begun to "fear the people." Let all these unpleasant things be utterly forgotten, as I am sure they have been wholly forgiven by the patient, uncomplaining sufferer.

Perhaps, if another stray evangelist shall be heard of as coming this way, and a detachment of our evangelic clergy are moved to go forth, withstand and drive off whom they conceive to be a false prophet of Baal, they will have some chivalric discrimination in relation to *sex*, and be sure that she is not in actual communication with the Holy Ghost.

When certain of our Protestant clergymen were so keen on the trail of a panting hare issuing from the Garden of Gethse-

maire, and had set on a blackmailing and now infamous newspaper, did you hear that the Reverend Michael King, or any of his Roman Catholic clergy had joined in the chase? I guess not, and don't expect you ever shall hear of it. The great church of the Tiber, which the Rev. Father King has built up in such magnificent proportions in the oak openings of the Contra Costa, had long since done enough of that kind of work in Piedmont, at St. Bartholomew and in Smithfield.

It may have been that the good priest's manly forbearance toward our heretic evangelist was suggested by the peculiar sound of her given name? Perhaps he has heard "*Ave Maria ex qua nascitur Christus*" thundered from the arches of St. Peter's, and may have heard "*Ave Maria*" gently responded by some dusky maiden on the far-off shores of Lake Superior or Pen d' Oreille?

Meanwhile, Sister Woodworth has conquered a peace. She holds the fort, and is securely established within a rampart of the sympathetic hearts of Labor, as impregnable and dangerous to be approached, as "the sacred circle of the Holy Church" which the furious Cardinal drew around the shapely form of Julie de Montemar; and henceforth, she will be a good person to be let alone. Like the venerable patriarch, she sits at the door of her great tent, the free gift of Oakland working people, in serene contemplation of the opening glories of our springtime, and thinking, I am afraid, that here, as in

"Ceylon's spicy isle,

Every prospect pleases, and only Man is vile."

There sits the gentle Prophetess of the Wabash, in the glorious strength and maturity of her womanhood, at the door of her wide-spreading tent greater and grander than ever sheltered Abram and Sara on the hot plains of Syria, saying to the passer-by, "Come, stand and see the salvation of our God!"—thinking pitifully of her baffled enemies, and conning over *Samson Agonistes*:

"You thought his eyes were blind and sealed forever,
Because you seared them on that cruel day;
You drew a longer breath of exultation
Because your conqueror's POWER was torn away.
O, fools! his arms are round your temple pillars!
O, fools! his strength divine begins to wake!
Hark how the roof-tree trembles to its center!
See how the rafters bend and swerve and shake!"

And hence her influence and her peculiar "power" will go forth all over the Farthest West, and out among the islands, and will hang for a long time in our moral atmosphere, like the luminous dust that we saw in the West a few years ago, arising from volcanic upheavals under the seas. In a lesser degree, it will be like the expansive dust of the British martyr. When the bones of poor John Wicklif had lain in the ground above seventy years, they were dug up by a vindictive superstition, burned to ashes, and thrown into the Avon, a small stream in Warwickshire, and then

"The Avon to the Severn ran,
The Severn to the sea;
And Wicklif's dust has spread abroad
Wide as the waters be."

The true history of this remarkable woman's evangelical work might seem incredible, if it had not been attested by the Cincinnati *Enquirer* and other great papers of the Northwest, whose publishers sent special reporters to accompany her from camp to camp. She has been in the ministry of the "Church of God" about nine years; and during eight years of that period, her congregations in the Mississippi and Lake States have averaged 4,000 a day. She has caused the baptism by immersion of 12,000 persons, often performing the sacrament herself, and in one instance 105 were baptized at a time. About 55,000 have professed conversion under her ministry; altogether, she has preached to more than 500,000, and as many as 75,000 people have been on her camp-ground at once, many of them having come from twenty or thirty miles away. The only parallel of these great gatherings that I know of, was in the Presidential campaign in 1844, when Col. Baker and S. S. Prentiss addressed 70,000 at Nashville.

In view of the foregoing, if Sister Woodworth, in her less serious moods, has laughed softly at the studied neglect and toploftical attitude of our local press, her unevangelical levity will be pardonable, and may be thoughtfully expunged by the angel of the record, like the bad words of the benevolent Uncle Toby. In the original Hoosier dialect, she would be compelled to admit that our local press is "some," though, perhaps not a great deal, and may not be very distinctly made out by the contemplative Man in the Moon.

The "Church of God," which this lady is so effectively representing here, was founded at Harrisburg in Pennsylvania,

in 1829, by the Rev. John Winebrenner, and is therefore commonly known as the Winebrennerian. It holds to the general doctrines of evangelical Christianity, and emphasizes the ordinances of baptism by immersion, the Lord's Supper, and feet washing. The latter is obligatory, and the Lord's Supper is to be administered always in the evening. Churches are to be formed of believers only, without sectarian or human name, with no creed or discipline but the Bible, and subject to no foreign jurisdiction. Each congregation is governed by its own officers, to be chosen by a majority of its own members. The Church as a whole, claims to be a restoration of primitive Christianity.

Mr. Winebrenner, who died in 1860, was a man of great ability and moral force. He had been pastor of a German Reformed Church in Harrisburg; but in consequence of the breaking out of a revival in his congregation, had difficulty with the synod and other clergymen of that denomination. The conflict continued five years, until 1825, when he broke away from the German Reformed communion; and, four years thereafter founded the Church of God. Meanwhile, the revival continued, and eventually spread abroad over Pennsylvania and throughout the North and Southwest. In 1884 the communion included 450 ministers and about 45,000 members. Since then Mrs. Woodworth has been on her evangelizing travels through eight or nine states, preaching to more than half a million of sympathetic people, baptizing by scores and fifties and hundreds, and the extent of the communion must have been vastly increased.

I do not know whether she intends to establish a permanent church here, but hope she will conclude to do so. This city would be all the better with more live Christian churches, and fewer deadly saloons. Moreover, there would be a certain poetic justice in drawing away from those churches whose doors were shut against her, such earnest believers as have their religious emotions kept under restraint by a sense of propriety that was all unknown in apostolic time, or to those heroic men and women who, in the wasted valleys and among the gelid rocks of Piedmont "kept the faith, when all our fathers worshipped stocks and stones."

They who view with indifferent curiosity, perhaps with affected disdain, the earnest devotions in the Woodworth tent,

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have not reflected that religion is inherently a thing of senseless passion, tender emotion and unquestioning faith, and that churches lacking these essential characteristics are falling into inevitable decay. Like Indian villages in war time, they are inhabited chiefly by old men, women and children, and their physical growth from the results of conjugal love does not much more than keep pace with the erosion of natural death.

I find that the impression obtains with a great many that Mrs. Woodworth produces the trance state by mesmeric influence, or animal magnetism, but that idea is altogether absurd and such results by that means are impossible, in the nature of things. Of this any one of good intelligence may be convinced at the free library in less than an hour; so that all the quasi-scientific talk about mesmeric operations in her tent is ridiculous balderdash.

The terms animal magnetism, electro-biology, odyllic force, and hypnotism, are used to designate peculiar nervous conditions in which the body and mind of an individual are supposed to be influenced by a magnetic force emanating from another person.

Mrs. Woodworth has publicly declared, on the word of a Christian woman, that she has never mesmerized any one in the whole course of her life; has never seen a mesmeric operation performed by any other person, has never been interested in the so-called science; has never looked into it, and does not understand how such results are produced.

Mesmerism, or animal magnetism, is a mysterious force supposed to be due to some kind of magnetic influence peculiar to living beings, and analogous to the action of a magnet on certain metals. The successful operator must be steadily looking at the subject, must be near to and in occasional contact, and the subject must be intently looking at him. When completely magnetized, the subject moves only in correspondence with the motions of the operator, is unconscious of his surroundings, sees and hears nothing but the operator, and does not seem to feel experimental inflictions of pain by others.

Now, persons in the trance state at the Woodworth tent, hear and know what is going on around them, feel sensation when touched by their friends, and move their limbs without any correspondence to the movements of the evangelist and often when she is altogether out of sight and has her atten-

tion fixed in another direction. It is therefore absolutely certain that while, in some cases, these persons may be dissembling, they are not mesmerized. To say that such results can be produced by the mere exercise of volition, or will-power, on the part of the evangelist, is contrary to all human reason and experience, for that tremendous motive power belongs solely to God.

Electro-biology implies action of electrical currents in a living body, and capable of influencing, electrically, the bodies of others. But it is hardly reasonable to suppose that such electrical forces can be projected from the platform to the rear of the great tent, or pervade houses a mile off, where trances have actually taken place—not, at any rate, from so small and harmless a battery. We may conclude, then, that the curious phenomena in the tent are not due to electro-biology.

Hypnotism implies a condition, artificially produced, in which the person is apparently asleep, and yet acts in obedience to the will of the operator, as regards both motion and sensation. But Mrs. Woodworth's subjects are obviously not asleep, and she pays no attention whatever to their possible motions or sensations while in that state. It certainly is not hypnotism.

Catalepsy is the sudden suspension of the action of the senses and volition, the body and limbs preserving the position given them in falling. But Mrs Woodworth's subjects frequently move their limbs and change their position; so that it can't be catalepsy.

Epilepsy is the falling sickness, a brain disease, occurring at uncertain intervals, and without the intervention of an operator, and is therefore altogether out of the question in this case.

What, then, can be the actual source of what this remarkable woman calls her POWER? That, I suppose, is what we are wanting to know, and may not find out right away.

There can be no doubt that her pleasant, friendly face, graceful carriage and inimitable gesticulation have an irresistible fascination upon her congregations; but that is not all. I do not suppose that she ever looked into a text-book of that kind, or had any instructor; nevertheless, she is, so far as gesture goes, a natural elocutionist and complete mistress of the

art, whom a cultivated deaf person would watch intently and measurably understand. In that respect, I have never seen her equal on any platform or operatic stage. Skilled elocutionists will remark that her gestures are never rectangular, or up and down, but always in graceful curves—the Hogarthian “lines of beauty,” and that, except in appeal, she never raises a hand above her head, or spreads out the fingers in the manner usual with untrained lady speakers; for these, too, are arranged in the most graceful form that a woman’s hand can present. In the foregoing, consists some of Sister Woodworth’s mysterious power, and I suppose the rest may be looked for in the recesses of a warm human heart, the cells of a powerful brain, the armory of a brave soul, and the custody of her God.

Mrs. Woodworth claims to be, in some respects, exercising the same power with which the Apostles were invested in their dramatic ordination at Pentecost, and I am not prepared to say that she is mistaken. I have been quite unable to find any passage in the New Testament defining the extent of the miraculous period; nor can I ascertain from church history at what precise time the successors of the primitive Apostles were denied the power of the Holy Ghost. The miraculous scene at Pentecost was only about eighteen hundred years ago—an inappreciable point in the eternal existence of the Godhead, or even the geological age of our own little world. It therefore seems to be a logical conclusion that if the Acts of the Apostles are authentic, if such things actually happened then, and if God himself is “the same yesterday, to-day and forever” the like are not impossible now. No sort of theological ingenuity can get around that formidable dilemma, unless we admit that the apostolic succession has been lost to the Protestant world, and is now reposed in the Vatican at Rome.

It is not essential to know whence this magnetic influence comes; whether it be a survival of Pentecostal inspiration, the overmastering force of one imperial soul, or a sympathetic contagion resulting from the contiguity of many hearts warm and expanding with religious passion. It enough for us to see and feel that it is there, as palpably as were the ripples on the surface of Bethesda when the sleeping pool was awakened to healing benevolence by the touch of an angel’s wing. To say that these spiritual phenomena result from mesmeric

force, is the variest of scientific balderdash; to attribute them to diabolic action, is unquestionably the biblical Sin against the Holy Ghost.

However that may be—whether God has withdrawn his manifest presence from our sinful world, and left it to become, like the moon, a lifeless satellite of some nobler planet still in process of formation, it is unquestionable that this gentle evangelist exerts a greater spiritual fascination over the people than any other preacher who has lived in this country within a hundred years. She is not eloquent in the sense that characterized Durbin and Bascom; she is not a mighty reasoner, like Breckinridge or Alexander Campbell; she does not say funny things to make dying sinners laugh on their way to judgment, like Sam Jones and other ministerial clowns; but she has found out the way to the great heart of the delving multitude, and, as it was of old, “the common people hear her gladly.” They come in companies from miles away; they throng her gospel tent night after night, for weeks and months together. Like our dear old mothers and grand mothers, they come to “meeting at early candle-light;” linger about the altar after the service has been concluded, and go away slowly and reluctantly, as if loth to depart from the warm precincts of salvation. And yet, such a reaper, coming hither from vastly greater harvest fields, with shoulders laden with a mighty burden of sheaves, was denied admission to the evangelical churches of her Savior in Oakland—churches in whose comparative solitudes there “moans the gray-eyed owl.”

It may not have been so bad for other less earnest and emotional denominations, to condemn and denounce the manner of worship in the Woodworth tent; but for “shouting-Methodists,” or those who were born shouting—’twas enough to make old Peter Cartright turn over in his grave and groan. It is therefore not surprising that certain venerable pillars of a comparatively progressive church have to resort to the proscribed Sister Woodworth’s evangelical premises in order to relieve their pent-up emotions and let out a good, old-fashioned, resonant halleluia.

It is surprising that Mrs. Woodworth’s manner of worship should have created so much curiosity and opposition here; particularly among our older people, who know anything of

modern church history. It is nothing new, and is no more than the manner of old-fashioned shouting Methodism, which has been in practice ever since John Wesley kindled his world-pervading torch in the old London Foundry. I have often seen—and walked ten miles to see—the same thing in the backwoods of Pennsylvania, where two or three hundred intelligent people were on their knees in the altar praying all together at the top of their voices, with two or three exhorters urging them to still greater spiritual exertions. When they rose up and began to sing some familiar hymn, the leaves on the grove seemed to quiver in the tremendous symphony. I have there seen men and women fall over and lie in the similitude of death for hours, and in one case, for two days; and mesmerism was then unknown. That kind of worship was what has made the Methodist church great and predominant, and enabled it to draw a belt of holy light around the circumference of the globe; and Sister Woodworth is only achieving on a larger scale at her big tent, what brother Dille is striving to effect with less of old-time demonstration—the conversion of sinners, the salvation of souls and the delivery of the gospel of Christ to the heart-hungry poor.

Mrs. Woodworth seems to be a kind of itinerary John-the Baptist—a sweet-toned and persuasive Voice crying in the wilderness of Sin, and going about to cast up and prepare the highways of redemption. Like Longfellow's "reaper with his sickle keen," she cuts down the ripened grain and leaves it to be gathered and garnered by local husbandmen. She does not usually stop to found churches, but leaves her converts to unite with some one of the established congregations, and passes on to be seen there no more, but not without many tears of tender farewell.

The important question is not, as to the nature and sources of her power; but will it make men and women any better and happier, and save their souls from the orthodox Hell? We know that she has already drawn away hundreds of men and boys from the deadly precincts of the saloons and beer-halls, and holds them in the safe harbor of her gospel tent, and has thus restored hope and peace to many despairing and distracted households. She can reach thousands who are otherwise unapproachable; and, owing to her popularity with working people, is capable of indirectly doing more good in the cause

of temperance reform than all the average lecturers that might be employed during the year. Let the ladies of the Christian Temperance Union pay no attention to any ribaldry in the meaner sort of newspapers. It is inspired and paid for by the liquor dealers, who already feel the effects of the evangelist's purifying work, and dread her destructive powers, if turned against their devils' work. They want to have her starved out and driven away; and here one recoils from the shocking possibility that in that enterprise some of our evangelical preachers have been, undesignedly and unconsciously, working in horrible conjunction with the emissaries of hell.

And what if Mrs. Woodworth's power had been animal magnetism, which we know it is not? The application of *any* kind of natural force with which the good God has endowed mankind, were better than the eternal loss of one single human soul belonging to the multitudinous families of creation; better than the spiritual atrophy in some of our evangelical churches, and of which vital Christianity seems to be dying out before the advance of luxury and fashion, free thought, spiritualism, universalism, atheism, infidelity and other forms of unbelief. At this day, Bob Ingersoll, the eloquent reviler of the Christian religion, could draw a bigger crowd in Oakland than could all our evangelical ministers together in convention.

Since some of our local pastors so pathetically lament their inability to attract the "masses" to their several churches, why do they not give encouragement and Christian fellowship to one whom "the common people hear gladly?" Why did they stand by, like "Saul, the Pharisee, consenting, when she was being hunted and harried like the Psalmist's unfortunate "partridge in the mountains?"

One of our most earnest pastors lately stated that only about nineteen out of every hundred Oakland people attend church. I think he must have intended to say *Protestant* people, for there are about ten thousand Roman Catholics in this city, nearly all of whom go to church. If they don't, their watchful pastors will be very apt to know the reason why. Never a sparrow is suffered to fall the ground without the knowledge of its parochial father, who never disdains to come down from his ecclesiastical exaltation and walk in the twilight of life with the poor, the miserable and forsaken.

Three thousand souls worship in Father's King's Church of the Immaculate Conception, at one time or another, every Sunday; so it appears that neither Father King nor Sister Woodworth have any trouble at all in reaching the "masses;" and perhaps that is because the masses believe in their sincerity and Christian democracy; and when they go to worship, either in Father King's spacious cathedral, or Sister Woodworth's big tent, they are not required to sit up in a consecrated cockloft, or down at the tail-end of the Lord's table.

In all my life, I have never seen such a diabolical conjunction of cold-hearted Pharisees and congenital blackguards for the distress and undoing of a Christian woman. Her situation reminds me of a recent great painting by a Hungarian artist, entitled "Christ before Pilate;" and—singular coincidence!—on the back ground of that matchless work of modern art there is a wonderfully graphic figure of a haughty Pharisee.

And I tell you, fellow citizens, if this devil's work be not stopped and put down by the forces of an enlightened public opinion, it will result in some kind of tragedy. The working men and women of this city, to whom Mrs. Woodworth has become greatly endeared, won't stand it. No man who ever had a pious mother in the abodes of poverty can stand it; and though mine has been dead nearly sixty years, she yet speaketh to her prodigal son, in behalf of this good woman, with a pathetic and spiritual eloquence that inspires something akin to homicidal fury. If it shall become necessary for her industrial and liberal-minded friends to call a mass-meeting in her tent, that will be a good time for her persecutors and revilers to hunt. Therefore no need for the good sister to invoke any supernatural power; for there will be more than enough of an another sort right at hand.

"The hills have echoes, but there is no answer to the thunder."

Preachers have set on the vilest Bohemian rabble that ever infested an American printing-press, to hunt down and destroy a devoted Christian woman, who is here about her Master's business; and I will call their attention to this tremendous declaration, which I pray them to think on when they shall have severally entered into their closets and shut the doors: "Whoso shall offend one of these little ones, who believe in me, it were better for him that a millstone were hanged

“about his neck, and that he were drowned in the depths of “the sea.” And “inasmuch as ye did it unto the “least of my disciples, ye did it unto Me.” What, then, must be the awful consequence when the victim had come in from the harvest-field of God with her shoulders laden with full-eared corn?

There is nothing truer than that “the blood of the martyrs is the seed of the church;” and the outcome of all this barbarous uproar around Mrs. Woodworth will be the firm foundation of a Winebreunerian, Baptist church here, which will attract and absorb the more earnest and emotional elements from the old congregations. These will be a strong reaction of public opinion, after a while; in fact, it has already set in; it has become dangerous to create disturbances here, and there is not a more orderly place of worship in the whole city. I know of no more delightful place to come to in the evening, and at times the melody and grandeur of the songs of Zion could not but give pleasure even to one who did not believe in God. With me, as with most of you, the religious sentiment is hereditary, and I can’t bear to see persecution in any form. The ghostly shade of some old ancestral Covenanter, with bloody hands and cloven skull and dripping claymore, comes tearing back at me through the dust and ashes of two hundred years, screaming his war-cry and brandishing the Fiery Cross.

I believe in the under-dog in the fight, and when the war becomes general, I’m on his side every time. The vicious newspaper that has been urging on “lewd fellows of the baser sort” to torment the evangelist, will perish like its blackmailing predecessors; and the unfortunate clergymen who have given countenance to the harrying of a Christian woman, and brought so much sore distress upon a faithful servant of their Lord, may be eventually superseded in their congregations; or else, they will have to go, like Saul the Pharisee, and get themselves converted on the way to Damascus.

In the little valley where I was born, up among the spurs of the Alleghany mountains, the Methodist Church then bore the same relation to the old denominations, that the Salvation Army does here. It was there in its infancy and tremendously noisy. I have often heard my adopted father, who had been a captain in the Revolutionary war, scolding and threatening to turn his grown-up daughter out of doors for going to Metho-

dist meetings. The semi-Quaker girl had taken part in the same kind of shouting and going-into-fits that we see in the Woodworth tent; and the old soldier was on the domestic war-path. . . . Twenty years thereafter, when we had come home from burying him, I found my elderly foster-sister crying and lamenting that she had not kept the faith; and she died at last in the Methodist communion.

But, all has been changed in that sweet "vale of Avoca." The Pennsylvania Railway came along and brought in a better civilization from the enlightened city of brotherly love; and the Methodist Church there is now the foremost and most fashionable communion. The pretty Methodist girls of Tuscarora have done away with coal-scuttle bounets with no ribbons on, and the handsome young circuit-rider does not call on them and groan any more, in a single-breasted coat with shabby tails and standing collar.

In relation to the conduct of the local press in this matter, there must be some discrimination, and there is not time to speak at length now.

In particular relation to the *Morning Times*, I have only to say that its conduct towards Mrs. Woodworth and her people has been unspeakably infamous, and has the distinct appearance of the ineffectual rage of baffled avarice. From the first, it deliberately set about the creation and encouragement of disorder in her tent; it has set upon the Christian lady a horde of disreputable bohemians, who are never admitted to society except through kitchen-doors; it has villainously and continuously lied about occurrences in the tent; it has repeatedly referred derisively to the "wild-eyed, hollow-cheeked aspect of her congregation, which includes many of the old mothers, pious wives, and pretty young daughters of working men; and had the daring indecency to denounce an ordained minister of the Christian religion as a wicked sorcerer; and for that shameful outrage he richly deserves a coating of tar and feathers. But if you are expecting me to speak in fitting terms of that scurvy fellow, I shall have to disappoint you. I cannot do it here—no! not here, for Christ's sake, Upon this sacred platform of Repentance Unto Life, where this quivering prophetess has so often talked so pleadingly face to face with God, I dare not venture to curse even so base a liar, as the editor of the *Times*.

A notorious hoodlum, issuing from behind the sloppy bar of an East Oakland grog-shop, and ever since living an utterly godless life, is hardly the right kind of moral instructor for the religious people of Oakland; cannot, in the nature of things, be a good judge of evangelical Christianity, and is not expected to decide what sort of gospel may be preached to them.

Our gentle friend, Maria Woodworth,—for I am sure we shall all be her friends henceforth—seems to have been a sort of religious maid of Orleans. She was a servant girl; and in the simplicity and purity of her heart, she heard voices and saw visions urging her to come up “to the help of the Lord against the mighty.” And so she has been going on her solitary way for more than nine years. Her children, one after another, have been taken away, until there remains only the first-born of her deserted house and loving heart; yet, like the patient sufferer of old, “in all these things she sinned not, nor charged God foolishly.” And so, at length, she has come to us with her burden of salvation, to be hurried into paroxysms of bitter tears over her altar, by “lewd fellows of the baser sort,” who chance to have access to a paralytic printing-press.

O, Christian people of Oakland! how *can* you?

Now ladies and gentlemen, if you have not yet summed up the extent and nature of this quiet woman's power and great fortitude, her supernatural continuity of purpose, her absolute reliance on the omnipresence of her God, can you tell me what other poor working girl since the time of Joanne d' Arc, has achieved so much. What other woman has led fifty-five thousand sinners to the foot of the cross in person. What other delicate female organization has stood in the water, like the sturdier John the Baptist, for the space of two hours, baptizing by scores? What other field preacher's voice, silver-trumpet-like, has been heard by fifty thousand people at a time? What other stranger could have come here and without money, and having asked for none, could have caused the expansion of that great tent, and filled it with such an audience as this? And I would like to know what other woman, personally unknown to myself, could have induced me to run the risk of an universal evangelical anathema and the estrangement of all my best friends, by coming to the rescue of one who had been publicly denounced as a “pious fraud” by an evangelical clergyman. But when I looked into her honest

face, all aglow with religious passion, out in the shabby little tent on San Pablo Avenue, I felt the immediate presence of the Might of the Spiritual, that could have blasted all her persecutors, as with "lightning from a mountain cloud." But up to this hour, she has only returned good for evil, prayer for them that have despitefully used her, and even prohibited the arrest and hand-cuffing of a poor wretch who had mocked at her devotions, "because she came to call, not the righteous, but sinners to repentance."

Now, men of Oakland, don't you think it is about time to put a stop to the insults that have been heaped upon such a woman, even if you have to do so with scourges and tar and feathers?

And now I shall not wonder if the once despondent Evangelist shall conclude to go into her last trance under the laurels and cypresses of Mountain View, and add her own precious handful of dust to the sacred treasures of that beautiful eminence, hard-by the place where underlie the ashes of another great woman, a daughter of heroic Rhode Island, who left these sublime lines about the awakened Genius of New England flying out to meet the illustrious Emigrant Ship:

She sat on the mast of the Mayflower,
 She perched on the white, wintry wood,
 And as the bold bark bore inland,
 On a crag of the cliff she stood;
 And she heard the Pilgrim's psalm
 Over the wild waves roll—
 "Shout unto God thanksgiving
 For the Liberty of Soul!"

Then waving wood and heaving main
 Sang, as they caught the bold refrain,
 FOR LIBERTY OF SOUL!

O, God help me! that is all I am contending for—Liberty of Soul for this good woman, who from her youth up has seemed to live in a cleft of the Rock of Ages!

I was warned over and over that my appearance here to-night would alienate all my friends, and undo all of what might have been. Well if so, I am sorry, but I should have done what I now do, if the act had cost me every friend I may still have under the stars, and had left me solitary and shivering, on a lonely shore of the River of Death; for the sweet voice of my Huguenotic mother spake to me, like a pathetic

word, down through the silent atmosphere of sixty years and bade me stand for Liberty of Soul.

And now, if, indeed, my pious old friends have all gone, and left me sitting in dejected contemplation, like Marius amid the ruins of Carthage, perhaps I shall have found at least one other, issuing out of the great Northwest, from the stormy Falls of St. Anthony, from the pictured rocks of Lake Superior, from the hunting grounds of Pontiac, from the expanding Babylon of the Prairies, who may be able to lead me up a little nearer to God, and whose coming hither has been like a luminous daybreak to the poorer people of Oakland.

If Sister Woodworth, having accomplished her mission here, shall conclude to "take her staff and travel on, 'till she a better land can view," she will have planted here the germs of abiding affection in many a sinking heart; and will be held in loving memory by thousands of Oakland's industrial people, to many of whom she will have brought hope and consolation and assurance of everlasting joy. They will continue to pray that, unto the end of her sacrificial life in this world, she may be everywhere overshadowed and strengthened and inspired by that same tremendous power that descended from the ramparts of Heaven and rested upon each of the Apostles. And when she shall have fought her good fight and finished her course, and be standing on the last outpost of Time, and be about to lay her tired body down to rest on an arm of the Father of Waters, I pray God that she may descry all her lost children issuing from the shining portals of Zion, and coming to meet and welcome her in; not in the pallid forms in which she gave them back to God; not in the wan similitude of what is called death, but all clad in garments of eternal light and glory, warm and exultant from the sheltering bosom of the good Shepherd, and all radiant in the vigor and beauty of everlasting life.

And then, if I shall have lived so long, which God forbid, I may look through the shimmering mirage of extreme old age, and think I see a luminous spot on the banks of the White River or the Wabash, as when St. Elmo's light hovers over the sinking mast of a noble ship that has gone down.

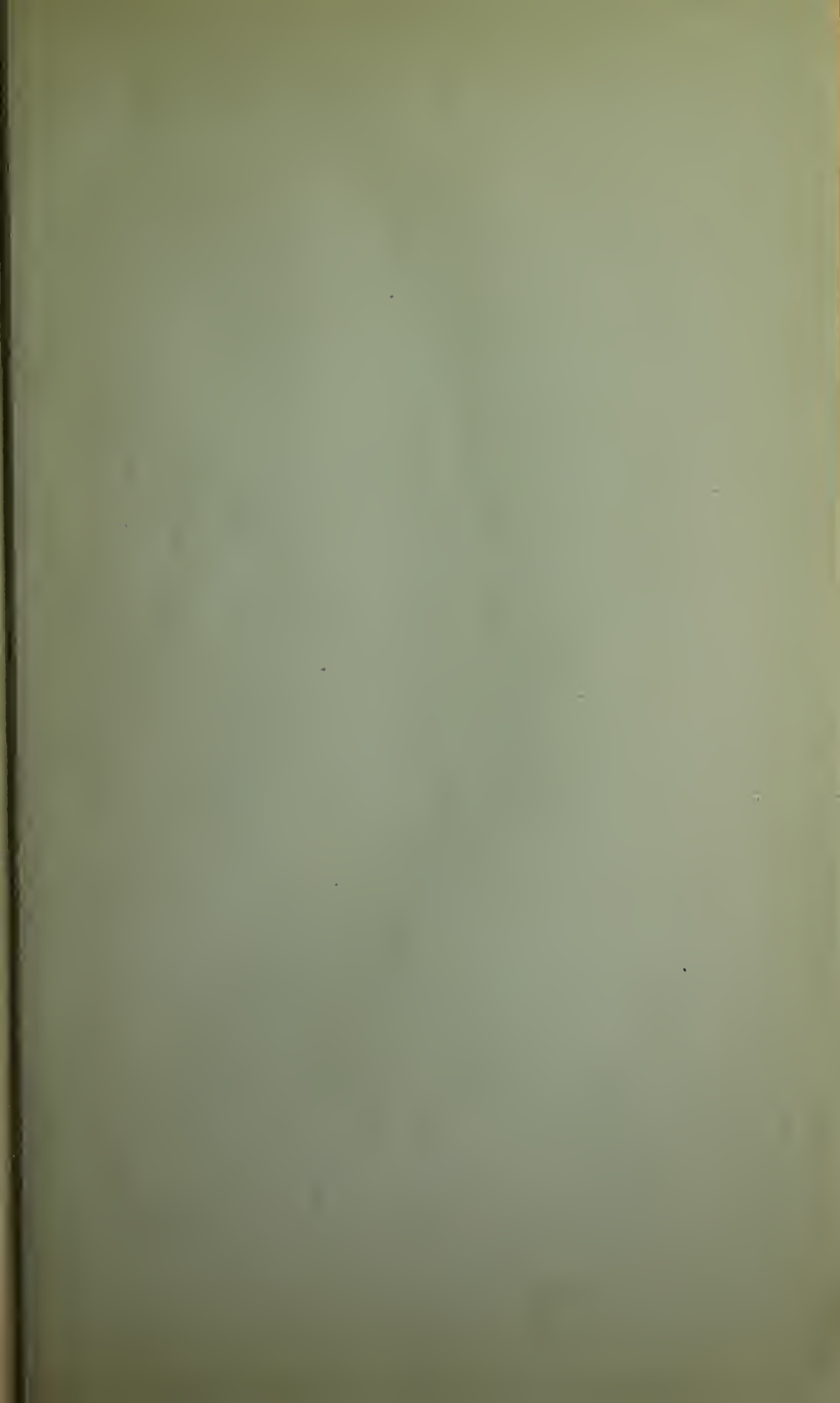
Ladies and gentlemen, have you ever thought that a hundred years from now, Maria Woodworth will be recorded in church history, together with George Whitfield, Alexander Camp-

bell, John Winebrenner, Peter Cartwright and other great field-preachers and heroes of the Cross? Know then, that she is the very greatest now alive. Stand by that vestal of Protestant Christian religion in emotional multitudes. Make her comfortable in her camp. Beat off the obscene owls and carrion crows of journalism that hoot and caw at her. Uphold and sustain the fair hands that are so fascinating and persuasive in their sinless blandishments. And, after a while, when the birds and brooks shall be lifting up their Easter anthems in the neighboring glens, you will see her leading a radiant procession of our young men and women in the direction of Lake Temescal or Chabot, and going down with them into the waters of regeneration. And henceforth, let whomsoever shall offer to obstruct in her holy work, or to distress her with satanic ribaldry, be accursed of Father, Son and Holy Ghost, forever and forever.

Fellow citizens, I hope you will accept these passages, so poorly delivered, as the coinage of my very soul. I would, if I could, return from the Valley and Shadow of Death to help defend this splendid woman from crucifixion in Philistia, and rescue her from the rapacious hands of thieves and road-agents in our journalistic Samaria. Since the times of Ivanhoe and the Jewish Rebecca, but few sinful men have been called on to defend a quivering prophetess of God from spiritual murder in a Christian land.

I want to have that silvery, all-pervading Voice keep on crying to the sinful people of Oakland, "EXCELSIOR!" from the heights of Zion.







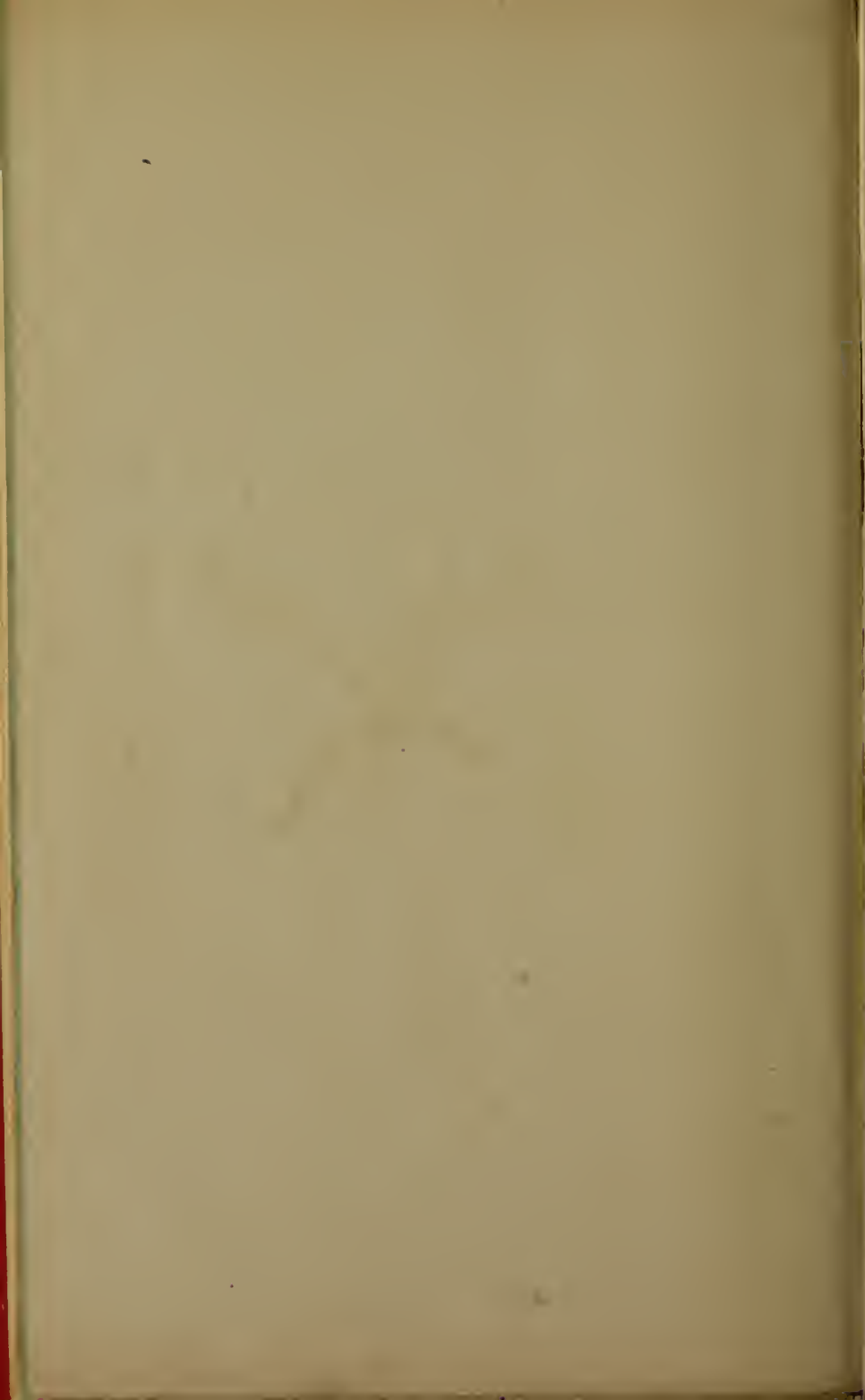
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CHRISTIANITY IN JAPAN.

By HORACE DAVIS



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CHRISTIANITY IN JAPAN

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CHRISTIANITY IN JAPAN.*

[Reprinted from the *Unitarian Review*.]

When Mendez Pinto, the Portuguese sailor, who discovered Japan in 1542, returned to Goa, he took with him Anjiro, a Japanese, who afterwards became a Roman Catholic. Francis Xavier asked Anjiro whether the Japanese were likely to accept Christianity. Anjiro replied, "They will not immediately assent to what I say; but they will investigate what is said concerning religion by a multitude of questions, and, above all, by observing whether my conduct agrees with my words. This done, the Daimios, the nobility, and the adult population will flock to Christ; for they are a nation which always follows reason as a guide." Xavier carried the cross to Japan, and Anjiro's promise was in a measure fulfilled. The Catholic Church soon numbered its converts by hundreds of thousands. But, after a brief season of prosperity, Japanese Christianity was crushed out of existence by violence and persecution; and the empire returned into the old faith. To-day, Anjiro's promise again seems to be floating in the air; and there is a general impression that Christianity will soon become the prevailing religion of Japan.

This remarkable people have broken away from the domination of Chinese literature and ideas, which have hitherto been their only guide outside of themselves, and are looking to Europe and America for fresher and wider culture. It seems to be taken for granted that, as they have adopted our railroads and telegraphs, our ships and guns, our mili-

* For the historical information in this article, I have consulted Dr. Satow's *Hand-book of Japan*, Griffis's *Mikado's Empire*, and Rein's *Japan*. I am especially indebted to Rein, whose book is admirable. The account of existing missions is derived from Dr. Verbeck's *History of Protestant Missions in Japan*, and from Bible Society reports, and other documents furnished me by Rev. H. Loomis, of Yokohama, and Mrs. Dr. Buckley, of Kyoto.

tary discipline and our system of education, and have translated much of our literature into their own tongue, it is but one step more in the same direction to accept our religious faith. We seem to think they will take it because it is in the line of the present fashion.

Others with deeper insight tell us that the thinking men and women of Japan are dissatisfied with the lack of spirituality in their native faiths and the low level of practical morality there prevalent, and are turning to Christianity for a higher spiritual ideal, and hope thereby to elevate the plane of every-day life among their people. This is the position assumed by Mr. Matsumoto in his very thoughtful article in a recent number of the *Unitarian*. But he says the educated classes of Japan will have no sympathy with the old faiths and creeds of Christendom. They have no historic traditions or prejudices binding them to the past of Christianity, and will demand a free, rational faith, in harmony with the thought of the present age,—a faith which will receive the assent of their intellects, and whose practical workings will command the homage of their hearts. This agrees with what a young Japanese said to me one day in Tokio. He had been educated in America; and, as we were walking through Ueno Park, he spoke of religion, and said to me: "Our people are philosophers. They will not accept Christianity till it comes to them in a rational form. They do not believe in miracles." And then he added that the most satisfactory preaching he ever listened to in America was from Unitarian pulpits.

Now, who are these people so near to the Chinese, and yet so different from them, who are calling on us to come over and help them? A brief statement of their origin and religious history will interest us, and at the same time may throw some light on their present attitude and needs.

At some very remote period, before the Christian era, a branch of the Tartar race landed in the southern part of these islands, finding there an inferior people, probably of Mongolian stock, whom they gradually conquered. The

two types of form and face are still plainly to be seen: the conquering race, of taller stature and lighter complexion, with oval face, aquiline nose, and oblique eyes, being more common in the cities, and especially among the upper classes; while the aborigines, with dark skin, short, squat figure, and flat face, form the agricultural laborers and the lower classes in the large towns.

The conquerors seem to have brought with them a form of the primitive worship of their race similar to the oldest Chinese religion which still survives in the Shinto worship of Japan. It comprised apparently a worship of the great influences of nature, which are the ruling powers of heaven and earth, reverence of the imperial family as the direct descendants of these divine powers, a deification of heroes, and a pious worship of ancestors. On this was overlaid at a later period, probably about the third century of our era, the Confucian system of morals, which blended with it as it did with the corresponding cultus in China, and formed its ethical side. Still later, about A.D. 552, Chinese Buddhism was introduced through Corea. A thousand years had elapsed since its birth in India, and it had lost its primitive simplicity. It brought with it a hierarchy containing an army of minor gods and saints; but, with all its crudities, it was better than the materialism of the old religion, and soon took root. I have no time to follow its growth, which was slow at first; but in four centuries it had become the dominant faith of Japan, reaching the climax of its power about the thirteenth century, at very nearly the same time that the Roman Catholic religion in Europe, which so much resembles it, was at the zenith of its power. The same causes which operated for the downfall of the Romish Church in Europe wrought great havoc to Buddhism in Japan. In the flush of power, the Church became corrupt, its officers arrogant and overbearing, its priests lazy and dissolute; and, when Christianity appeared on the scene, Buddhism had in a great measure lost the love and respect of the people.

The first contact of Europeans with Japan occurred in

1542, when some Portuguese sailors on a Chinese junk were driven ashore on one of the southern islands. They were kindly treated, for it will be borne in mind that this was seventy-two years before the edict which banished all foreigners and sealed up the ports of Japan. When these sailors returned to Macao, the story of their adventures reached the ears of Francis Xavier, the missionary saint of the Roman Church; and his heart was fired with the resolve to storm this stronghold of Satan and become the apostle of Japan. Taking with him two Jesuit priests and Anjiro, the Japanese convert mentioned above, he set sail for Kiushiu, where he landed in 1549.

Xavier seems to have been much pleased with the Japanese at first contact. In his *Epistolæ Japonicæ*, as quoted by Rein, he says no infidel nation has pleased him so much as this, which behaves so civilly and amicably, and is so free from treachery and malice. "I cannot cease," he continues, "from praising these Japanese. I am really charmed by them." This is very curious, and confirms to some extent the opinion of Anjiro, quoted above, as showing a hospitality for foreigners and foreign ideas very much the same as marks them to-day, all the more singular because so unlike their conservative Chinese neighbors. Indeed, it seems very likely that but for political considerations on the part of the reigning dynasty, Japan would have become a Roman Catholic country two centuries ago.

The success of the Jesuits was wonderful, although it varied very considerably in different parts of the country, depending very much on the countenance given them by the ruling powers of different provinces. In 1569, the Jesuits claimed thirty thousand converts in Japan; fifteen years later, they numbered one hundred and fifty thousand; and in 1587, when the first hostile movement was made upon them, the *Histoire de l'Eglise* asserts that they had two hundred thousand converts. Twenty years later, when the Japanese church was at its zenith, the Catholics claimed the amazing number of six hundred thousand proselytes; and the claim is allowed by conservative authorities. Other estimates ran as high as three times that number.

We inquire at once, What was the cause of this astonishing success? First, of course, the zeal, devotion, and exemplary lives of the early missionaries. It will be remembered that these events took place when the Jesuit organization was young and fresh, animated with burning zeal and devotion, and the men who landed in Japan were full of this spirit; there they found the soil ready prepared for them by the disaffection toward the Buddhist sects, of which I have already spoken. Nor was the transfer from the old ritual to the new any very violent wrench for the Japanese converts. The ceremonials of the two faiths were so much alike that Father Huc, when he saw the Buddhist processions in Tartary, declared that the devil had copied the true faith to lead souls astray. The priests in their gorgeous robes and their shaven crowns, the processions, the acolytes swinging smoking censers, the adoration of images, the vessels of holy water, the rosaries, the veneration of relics, the indulgences, the monasteries, the convents,—these and many other points of resemblance made the transition easy.

Still, all this would have been of no use without the countenance of the ruling powers, as later developments showed. The Jesuits were aided in their designs by the distresses under which the country was suffering at that time. When they landed in Japan, and for many years afterwards, the empire was threatened with political disintegration. The curious dual government, now extinct, but which had then been in existence five hundred years, seemed to be in the throes of dissolution. For several centuries, the Mikado, the nominal ruler, had been stripped of all actual power, and kept in a kind of sacred seclusion at Kyoto. There he maintained his petty court, his rounds of pleasure and ceremonial, while the real authority was wielded by the Shogun, or, as we say incorrectly, the Tycoon, at Kamakura. As fast as the Mikado became of age or grew restless in his gilded cage, he was forced to abdicate and become a Buddhist monk; and some little child of royal blood was created Mikado in his stead. The Shogunate also became hereditary, being vested at this time in the family of Ashikaga.

The weakness and wickedness of this family had greatly undermined its power; and, at the time of Xavier's landing, it was tottering to its fall.

The hold of the central government upon the Daimios was much weakened, and these local barons were doing very much as they pleased. The state of the country in many respects resembled England in the reign of Henry VI. This local independence of the Daimios favored the Jesuits; for the Portuguese trade, which the missionaries brought to the seaports where they were established, was very profitable to these local lords, and the priests made the best of their advantages to gain a foothold. The central government at Kyoto or Kamakura was powerless to prevent this, if it had so desired; for the Shogun had all he could do just then to keep his seat without provoking unnecessary hostility.

The general state of want and misery, caused by the disorganized condition of the empire, contributed in another way to the spread of Catholicism. The various Daimios were constantly at war with one another. The whole of Japan during this wretched period was convulsed with civil war, and the people were in great misery. Cities were sacked and burned over and over again, armies despoiled the people, much of the country was laid waste, and great suffering ensued. It was natural enough that the happiness of the faithful and the joys of paradise, as painted by the Jesuits, should charm the poor souls living in such wretchedness, especially as the Buddhist could only offer them after death a renewal of their earthly existence, perhaps with the same sorrows. While the civil war lasted, all these causes helped the missionary; and when at last, in 1573, the country gained comparative rest and peace under Nobunaga, the Jesuits found a friend in him,—not that he was a Christian, but he hated the pride and arrogance of the Buddhist sects; and the encouragement of Catholicism was one means of humbling these adversaries. All these causes worked together to favor the new faith. So that, when the embassy sent to Rome by the native Catholics kneeled before the holy father, Pope Sixtus V., in

1585, and received his blessing, the Japanese church numbered two hundred thousand members.

Soon after this came the first check to the movement. Nobunaga, the friend of the new faith, was murdered in 1582; and his successor, Hideyoshi, afterwards called Taikosama, was very unfriendly to the foreigners, so that in July, 1587, he issued an edict ordering the Jesuits out of the country. Persecutions were begun against the Catholics; and the first martyrs suffered death on July 27, 1589, at Funai in Bungo, the very place where the first conversions had taken place forty years before. The situation became more complicated and perilous by the arrival of Spanish Franciscans, who preached openly, even in Kyoto, the capital, defying the edict. The persecutions, which had slackened, were renewed; and in 1593 twenty-six Catholic priests were crucified at Nagasaki,—three Portuguese, six Spanish, and seventeen Japanese,—who were all canonized by Pope Pius IX. in 1862. The persecution seemed to be stimulated by political rather than religious motives. The foolish defiance of the foreign preachers brought down the hand of the government upon them for their direct and public violation of the law, not as a punishment for religious heresy. Taikosama suspected that the foreign preachers were undermining the loyalty of the Japanese to their own government; and his fears were aggravated by a foolish Spanish sea-captain, who told him that it was the custom of the Spanish government, when they wanted to conquer a new country, to send in their priests first; and, after they had converted the people to Catholicism, then they sent their armies to make Spaniards of them.

In 1603, Taikosama died; and a dreadful civil war ensued, closed by the decisive battle of Sekigahara, which made Iyeyasu real ruler of Japan. This remarkable man, the most distinguished in Japanese annals, crushed all opposition, and was made Shogun in 1603. The Japanese Catholics had at this time reached the enormous number of six hundred thousand; and among them were several Daimios, including some of the most distinguished generals in the

Japanese army. The support of these Catholic Daimios made Iyeyasu friendly to the Christians; and the new faith spread rapidly, especially in the north. At the same time, in other parts of the empire, the hostile edicts were enforced; and the adherents of old Japanese ideas punished their violation with persecution and torture.

But the imprudence of Spanish priests other than Jesuits at last alienated the good will of Iyeyasu. He became indignant at their defiance of the government, for the edicts banishing foreign priests had not been recalled; and, in 1614, he induced his son, Hidetada, who had succeeded him as Shogun, to reissue the edict of 1587. In its new form, it ordered the banishment of foreign priests, the destruction of Christian churches, and the return of the people to their native faith. In this proclamation, the great stress is laid not upon the religious, but upon the political side of the trouble. It alleges that the "Kirishitan" (Christians), meaning the foreign priests, propagate their evil doctrines in order that they may effect a change in the government of the country, and may be able to usurp the possession of it. This decree was followed by the banishment of three hundred priests, including twenty-two Franciscans, Dominicans, and Augustines, one hundred and seventeen foreign priests, and nearly two hundred Japanese, who were transported to Macao. Others fled to remote districts in Japan. Some of them afterwards emerged from their hiding-places, and some of the exiles returned, when in 1617 the Shogun Hidetada issued a new edict, condemning to death every foreign priest found in the country. Immediately, a most ferocious persecution broke out against the Christians in almost every part of the country, which continued with more or less violence under Hidetada and his successor, Iyemidzu, until by 1651 Christianity was almost entirely eradicated.

Before detailing the final steps by which this was effected and Japan was closed to foreign intercourse, let us look for the reasons which led to a course so contrary to the usual traditions of Japanese gentleness and hospitality. The Jap-

anese have always been a teachable people, and when the first Catholic missionaries landed on their shores they welcomed them almost with open arms. Their prevailing religious faith, Buddhism, is a gentle and generous faith, nowhere else given to persecution, for it does not profess to hold sole control of the keys of the Kingdom of Heaven; nor did it claim such exclusive possession of Japan as might justify the use of violence in extirpating a rival, for the Shinto faith shared with it the favor of both government and people. What reasons, then, are assigned for this unexpected treatment of the new faith? The causes given by Rein in his *History of Japan* are as follows: First, the intolerance of the Jesuits themselves. Living in the age and full of the spirit of the Inquisition, they infused that temper into their followers, so that the Catholic Daimios treated their heathen subjects with a severity and intolerance which finally reacted upon the Christians themselves. They seized and destroyed the heathen temples, and in some cases compelled their subjects to be baptized into the Catholic faith. Then the mutual hostility of the Portuguese and Spanish priests, and of the different Catholic orders, made much trouble and injured the cause of the Church. These prejudices were much increased by the unholy lives and conduct of the traders and seamen at the ports, who indulged in wild excesses, and treated the natives with cruelty, even to buying up the desperately poor, and transporting them to foreign countries as slaves.

But over and above all these reasons was the fear that the Catholic religion weakened the loyalty of the people; and, as stated above, that their conversion was the result of deep-laid schemes by the European Catholic powers, whereby they might eventually get possession of Japan, as they had already seized upon other countries in the East Indies. This suspicion was not unlikely fostered by the English and Dutch agents, who were at the same time seeking to gain a foothold in Japan. The perils of the Spanish Armada and the brutal cruelties of Alva were still fresh in their minds, and they were not likely to be very scrupulous as to the

means of preventing an increase of Spanish power. But, whatever were the motives, the work was done effectually and without mercy. "The description of the torments to which the Christians were subjected," says one author, "reads like a chapter out of Dante's *Inferno*." "The persecutors were not content," says Rein, "with the ordinary modes of hanging, crucifying, drowning, beheading, but flung the victims down from high precipices, burned them alive, had them torn asunder by oxen, tied them up in rice sacks of plaited straw, which were then heaped up and set on fire, or put them in cages with provisions before their eyes, where they were allowed to perish of hunger." Captain Cocks, of the East Indian Company, who visited Japan in 1619, remarks: "The Christians suffered as many sorts of death and torments as those in the primitive persecutions; and such was their constancy that their adversaries were sooner weary of inflicting punishment than they of enduring the effects of their rage. Very few, if any at all, renounced their profession. The most hideous forms in which death appeared would not scare them, nor all the terrors of a solemn execution overpower that strength of mind with which they seemed to go through their sufferings." Griffis, after describing their terrible trials, closes as follows: "If any one doubt the sincerity and fervor of the Christian converts of to-day, or the ability of the Japanese to accept a higher form of faith, or their willingness to suffer for what they believe, they have but to read the accounts presented in English, Dutch, French, Latin, and Japanese, of various witnesses to the fortitude of the Japanese Christians of the seventeenth century. The annals of the primitive church furnish no instances of sacrifice or heroic constancy in the Coliseum or in the Roman arenas that were not paralleled on the dry river beds and execution grounds of Japan."

If space permitted, I would give more of the details of this heroic story; for it effectually refutes the charge that the Japanese are a frivolous, pleasure-loving people, incapable of deep sentiment or noble self-sacrifice. But I hasten to the end of the sad story. Shortly after issuing

the dreadful edict of 1617, the Shogun Hidetada, in pursuance of his policy of stamping out foreign influence in Japan, published another decree limiting foreign residents to the two ports of Hirado and Nagasaki. In 1621, he forbade the Japanese to leave their own country, and three years later all foreigners were banished, except the Chinese and the Dutch, who were limited to a residence on the little island of Deshima in Nagasaki harbor; and thus Japan was sealed up to all foreign influences for two hundred and thirty years.

At the same time, the campaign against the Catholic churches was begun with fresh vigor. This fearful persecution continued, with intermissions of relief, for many years, without any resistance on the part of the sufferers. At last, goaded to desperation by their afflictions, some thirty or forty thousand gathered together from various parts of the country in the old castle of Arima and in the neighboring islands. There they prepared to defend themselves against their persecutors, and maintained their position for nearly forty years. But in 1677 this *quasi* rebellion was put down by the Shogun's armies, aided, it is said, by Dutch cannon; and a frightful massacre took place, in which thirty thousand are said to have perished. Thousands were hurled into the sea from the cliffs of Pappenberg, an island at the mouth of the Nagasaki harbor, which is always pointed out to travellers for its associations with this melancholy story.

The capture of Arima and the massacre of Shimabara apparently wiped out the last vestiges of Christianity in Japan. The proclamations against the "wicked sect" of "Kirishitan" (Christians) were posted in every part of the empire, where they remained until 1876, after the overthrow of the Shogun, when they were withdrawn by the Mikado. But the Catholic faith still maintained a secret and perilous existence in the north-western part of Kiushiu, near Nagasaki and Arima. Mothers secretly marked their children with the sign of the cross, fathers initiated their sons into the mysteries of the faith as into some secret

society; and thus it was stealthily transmitted in families for generations. A curious story of a Japanese Protestant convert meeting such a man, in whose family the lamp of faith had been kept secretly burning for ten generations, is told in the *Louisville Christian Observer* of March 30, 1887.

In 1868, long after Commodore Perry's treaty, but before the downfall of the Shogun, the edicts against the profession of Christianity in Japan were renewed, in spite of the remonstrances of the foreign ministers; and the same year the Japanese government was startled to discover at Urakami, a town near Nagasaki, a community of three thousand persons among whom the Christian religion had been maintained for two hundred and thirty years, ever since the days of the Shimabara massacre. The Shogun ordered them to be exiled from their homes and scattered as laborers in the different provinces. Some of them were sent off; but, before the sentence could be executed on all, the Shogun's power was ended. The Mikado rescinded the decree, and the poor people returned to their homes. It would be very interesting to know what form the Catholic faith had assumed after two centuries and a half of complete isolation from the rest of the world; but our information is very scanty, and what I have narrated is substantially all I have been able to gather about this subject.

This, then, was all that survived of the mighty church, numbering six hundred thousand souls, built up by seventy years' hard work and patient endurance of the Catholic missionaries. The Portuguese monks were in Japan from 1549 to 1617; and what was left to show for their labors and suffering? A dozen Portuguese words adopted into the Japanese language, the use of fire-arms and tobacco, and a few scattered families transmitting the faith in secret, but not daring to confess their convictions openly. Although the Catholic faith had been freely propagated for nearly three generations, it left no trace on the Japanese people. Their religion, their literature, their art, so far as I know, bear no mark of any influence from the Catholic Church. This is certainly remarkable, and shows how little hold

it had upon the thought of the people, though it seems to have been strongly rooted in those emotional elements of their nature which are the germs of religious devotion. The converse statement is equally true,—that Europe has derived no knowledge of Japan from either the Spanish or Portuguese missionaries. What we knew of that people prior to 1860 was derived almost entirely from the patient observations and careful records of the Dutch residents at Nagasaki, especially the physicians, whose accounts of the country and people are of very great value.

The final edict excluding all foreigners and closing the ports of Japan against foreign commerce was issued, as already stated, in 1624. The final extirpation of Christianity by the massacre of Shimabara took place in 1677. Peace came to Japan, but it was the peace of stagnation. Buddhism resumed its sway, as dry and dead as the popular religions of China. In the latter part of the seventeenth century, according to Satow, an effort was made among the aristocracy to revive the Shinto religion. This was the natural outcome of the reforms in the social system as introduced by Iyeyasu, after his great victory at Sekigahara, in 1603. He divided the nation on a feudal basis into orders of society, or castes, in some respects as sharply defined as those of India, and prescribed rigid rules of etiquette to be observed when the different orders met. Now Buddhism, a religion which puts all men on a spiritual level, was not in sympathy with such a movement as this. Buddhism met the wants of the common people, but its levelling tendency was distasteful to the aristocracy. Shintoism, with its worship of ancestry, its deification of emperors and heroes, and its reverence for the past, was much more satisfactory to the proud nobility, especially to the exclusive Samurai, the military order,—the two-sword men, as they were afterwards called.

But the effort to breathe life into its dry bones was of little avail. At the time Commodore Perry made his treaty in 1854, Buddhism was the only religion in Japan having any vitality. It had adopted the Shinto saints and invaded

their temples: the two religions existed side by side, often in the same building. When the Shogun laid down his authority in 1868, and the rule of the empire passed into the hands of the Mikado after a suspension of his authority for seven hundred years, a second effort was made to revive Shintoism, this time by the Mikado's government. The restoration of the Mikado being a revival of the political traditions of that early period, it was thought that a restoration of Shintoism would strengthen it; for it is the native faith of Japan, based on its historic traditions. Being a worship of ancestry, its customs, rituals, processions, costumes, music, dances, are all a revival of the olden time and of patriotic associations. The Mikado was logically bound to sustain it, because, as the direct descendant of the Shinto gods, his religious, patriotic, and domestic duties converge at the Shinto shrine.

To this end, the government laid a heavy hand on the Buddhists. They were ejected from the Shinto temples they had occupied. The Shinto sanctuaries were rebuilt or renovated, the Buddhist allowance from the government was cut off, while a Department of Religion was established at Tokio, to superintend the revival of the old faith. But it was a futile attempt. Shintoism could not be galvanized into life. It had no hold on the heart of the people; for, as a public religion, it was a mere ceremonial, without lofty ideas or code of ethics. It keeps its place in government State ceremonials; for the Mikado, being descended from the Shinto gods, must pay due respect to his ancestors. It has its grand public parade days at its time-honored temples like Nara; and it still holds its place at the little family shrine in the household, where the memory of the ancestors is reverently preserved, as the Lares and Penates were worshipped in the Roman household. But, as a system of religious faith, it is utterly dead. Buddhism, even without the sanction of the Mikado, has thrust it to one side again, and resumed what little hold it had upon the people. But Mr. Matsu-moto says that Buddhism has become decrepit and is tottering to its fall, that it has lost its hold upon the upper classes,

that only women and old men frequent its temples. I am inclined to think this is true. Whatever may be the charms of its esoteric doctrines, Buddhism in its practical form is an empty ritual, does not receive the reverence of the intelligent part of the Japanese people, nor do its priests command their respect. Thus the better classes of Japan are left without religious faith or adequate ethical guide, unless Christianity can supply their needs; for they admit that their own code of morals is far behind that of Christendom. The intelligent men and women recognize this, and welcome the study of Christian morals, even when they shrink from professing Christianity as their religious belief, in the forms under which it has been presented to them.

What has been done by the Christian nations to answer the call for more light? What success have the missionaries met with, and what grounds of hope have we for the future? The answer to the first two questions I can give with some certainty. I have been furnished, by the kindness of the American missionaries in Tokio and Kyoto, with the history and statistics of their work. So far as figures mean anything in the domain of spiritual things, I can answer these two questions. But the third inquiry, regarding the future, presents a complex problem, in which I can do little more than state the forces that are at work and the general drift of opinion to-day.

As soon as the first treaties with America and the European powers were signed in 1854, the mission boards of the different Christian Churches sent their representatives to Japan to examine the situation; and in 1859, as soon as the right of permanent residence in the treaty ports was granted, preachers were sent there to stay. But a great work lay at the very threshold of their enterprise: they must learn the ways and habits of the people, conquer the language,—exceedingly difficult even now, with all modern aids,—construct lexicons and phrase-books for the assistance of newcomers, translate the Bible into Japanese and publish it; and, above all, they must overcome the prejudice against foreigners, and obtain the repeal of the laws against Christi-

anity. All this must be done in advance, to prepare the highway for the coming of the new faith, before the real work of conversion could begin. The same dreadful edicts, denouncing death against every Japanese preaching or even professing Christianity, were still in force, and were posted all over the empire.

In 1868 the Shogunate was abolished; but the new government renewed these hostile edicts, in spite of the remonstrances of the foreign ministers. At last the bitterness began to die out, and the prejudices slowly melted away. The edict against Christianity was much modified in 1873, and three years later it was entirely removed. In the former year, the Chinese calendar was abolished, and the Gregorian calendar adopted by the government. This was a signal move; for it meant a radical departure from Chinese guidance, and as such was bitterly opposed by the Chinese. Sunday was made a holiday in all government offices in 1876, which was a very considerable practical step towards public recognition of Christianity. The first native Protestant church in Japan was organized in Yokohama in 1872. Since then, the restrictions of residence have been removed; and missionaries and teachers are allowed to reside in every part of the empire. In 1884, the Japanese government abolished all official relations with the Buddhist and Shinto priesthood, and took from them the exclusive control of the burial-places. This gave the Christian Japanese the right of decent burial, and removed one more obstacle to the profession of Christianity.

To sum it all up, it is hardly an overstatement to say that both government and people have entirely reversed their attitude towards Christianity since 1873. The empress openly expresses her admiration at the position held by women in enlightened Christian countries and her desire to emulate it in Japan. The leading officials are kindly disposed towards Protestant Christianity, and inclined to aid its influence over the people. Japanese parents recognize the superiority of Christian morals, and send their children to the mission schools, even where they will not

profess themselves Christians. The mission schools have done much to spread the use of the English language, and the government in its turn teaches it in the common schools. This, again, promotes the work of the missions.

To show the progress of this work since 1876, when the edicts against the preaching and profession of Christianity were finally removed, I will give the statistics of the Christian Churches in Japan in three divisions: first, the Protestant Churches, combined in one total; second, the Greek Church; third, the Roman Catholics. In each case, the figures are taken from official statements published by the authorities of the Church which the mission represents.

PROTESTANT MISSIONS.

Present missionary force (not including wives of missionaries),	220
Organized churches, ...	200
“ “ partly self-supporting, ...	64
Present membership, ...	16,000
Native ministers, ...	100
Preparing for ministry, ...	175
Native contributions, 1886, ...	\$27,000

There is other excellent work done by the Protestant missions besides maintaining their churches. They have established 63 schools, with 2,540 pupils; 7 theological schools, with 71 students; 109 Sunday-schools, with 4,132 pupils; 5 hospitals and 8 dispensaries. I have many more statistics of this noble work, which I regret must be omitted. I will, however, describe what they have done towards circulating the Scriptures in Japan; for they lay especial stress on that. They have published Old and New Testaments in Japanese characters, both entire and in separate books; also, a Japanese New Testament in Roman letters. These are produced very cheap in Tokio. The gospel can be furnished for four cents, a Japanese New Testament for thirty-seven cents. Since 1873, 450,000 Bibles, Testaments, and portions have been circulated in Japan. I cannot go further into detail, but will add that I was deeply impressed with the devotion of these men and women, and the faithful service they were doing, whether in the care of soul, mind, or body.

GREEK CHURCH MISSIONS.

Russian bishop, ...	1
Russian priests, ...	2
Native priests, ...	11
Native preachers, ...	104
Number of converts June, 1886, ...	12,546

The bishop and associates devote their time almost exclusively to education, and maintain a large school at Tokio, intending that the work shall be done through native agency.

ROMAN CATHOLIC MISSION IN 1881.

Bishops, ...	3
European missionaries, ...	43
Churches, ...	80
Seminaries, ...	3
Students in these, ...	71
Catechists, ...	202
Schools and orphanages, ...	74
Scholars in these, ...	2,920
Japanese Catholics in 1881, ...	25,633

The numbers of the Catholics have undoubtedly increased very much since 1881, but I have no later statistics. Indeed, each of the three great missionary bodies claims a great increase of converts for each year, never so rapid as during the past twelve months. The Japanese government, I was told, is not friendly to the Roman Catholics, remembering the old troubles with them; nor do they favor the Greek Church, owing to its close connection with the Russian government, which furnishes the funds for its support, and which they suspect of having designs upon Japan. But I do not think they show any discrimination in the privileges granted to them. All are treated alike as to the freedom of teaching and preaching.

The hospitals and schools which I visited were sustained by Americans, and were an honor to the men and women engaged in them. They are well conducted, and the managers claim that they aid greatly in the objects of the missions. All persons are admitted without reference to religious belief, but it is asserted that the large majority

who come under their influence are made Christians by them.

Rev. E. A. Lawrence, of Robe, in the *Andover Review* of last March, speaks of two features of the native Protestant churches, which seem to me very significant: first, their desire to be self-supporting and independent,—this is especially true of the Congregational churches; second, their disposition to cast aside sectarian divisions, and combine, so far as possible, in substantial union. The Rev. H. Loomis, agent of the American Bible Society, gives the same testimony: “One feature of the growth of Christianity in Japan has been the universal desire that the divisions that exist among Christians elsewhere should not be perpetuated in this land.” There are some who even hope for a union of all the Protestant sects in one body,—a Protestant Church in Japan. This would add much to their strength in the contest with Catholicism and Buddhism, but it is a dream that can hardly be realized till all men are born of the same intellectual and spiritual bias. Still, the desire for union interests us, as showing a willingness among the Japanese to brush aside fine-spun creeds and come to united harmonious action; for these movements towards union have in each case originated with the native churches. This fact, taken in connection with their wish to be self-supporting and independent, leads me to believe that the Japanese will soon take entire charge of their churches, and develop a form of Christianity adapted to their own intellectual needs and their own ideas of church government. In every department of civilization, they show this same wish to dispense with foreign aid as soon as possible, and place their affairs on a basis wholly Japanese. As soon as the churches are able to do this, they will probably follow the same course. What will come next it is impossible to surmise, but I feel very sure they will soon take the reins in their own hands.

It also seems very probable that the Roman Catholic will become the prevailing faith of the lower classes of Japan. They are Buddhists at present; and the change to Catholicism is as easy now as it was three hundred years ago, when

it spread so rapidly over the southern part of the empire. The love of the beautiful, which amounts almost to a passion with these people, will find gratification in the gorgeous ceremonies and solemn ritual of the Church; and the conquests of Xavier may be repeated in our time. But, whether this forecast be true or not, there is field enough for all the workers at present. All the Christian missions taken together are but a drop in the bucket among thirty-seven million Japanese. There may be to-day seventy-five thousand nominal Christians, all told, in all the missions, not one-fifth of one per cent. of the total population. There is plenty of room for all without crowding.

In the mean time, although the nation appears to be moving towards Christianity, the educated classes do not seem to be attracted towards it. Not that they have any particular reverence for the native faiths,—for, as I said, only women and aged men frequent the old shrines,—but the upper classes seem to have no sympathy with the forms of Christianity which have been presented to them. Under the new *régime*, they have come in contact with the thought and the material civilization of the Christian nations, and are rapidly appropriating them. They recognize the superiority of our code of morals and ethics, and would gladly elevate the standard of their own nation to its plane. But in religious matters they stop at the threshold, repelled by the miraculous element, which is contrary to their experience and education. Their own schools and colleges are conducted on a purely secular basis, and teach only the orderly course of nature. The young men, who have been sent in great numbers to Europe and America for higher education, have imbibed the tone of thought prevailing there,—the desire to arrange the phenomena of nature in accordance with fixed laws of progress,—and have come back in full sympathy with this sentiment. Spencer, Huxley, and John Stuart Mill are eagerly read in Japan; and their influence pervades the educated classes. In this rationalistic temper, they approach the Christian religion. They apply the same rules of development to the progress of human nat-

ure as to the material world, and reject the miraculous element in religious as well as in profane history. To them, religion, whether it is religion in history or in the individual experience, is simply a plant of natural growth, springing up in orderly lines of development, and not the result of supernatural elements grafted upon our natural powers.

Of course, orthodoxy has no attraction for such minds. The form of Christianity which wins them must be one which presents it in its simple, human elements. Unitarians alone can persuade these men to enroll themselves as Christians; and it would be a great gain for Christendom if this could be attained, for they form the strongest intellectual force in Japan. These remarks apply not merely to the literary men of Japan, but in a more or less degree to a large and increasing body of people, educated in their public schools. Their excellent system of common and high schools will soon make them a well-educated people, well educated on a broad, liberal basis; and, when they approach these problems of religion, they will do it in a spirit of freedom impossible to our people. Their own old faiths never commanded their respect, and never received anything more than an external observance; and, in studying Christianity, they can approach the fountain-head free from the social and historic prejudices attached to the time-honored churches and creeds among our own people.

I do not make these statements on my own authority. I was often assured of this state of feeling by intelligent Japanese in their own country; and Mr. Matsumoto, by his article in the *Unitarian*, fully confirms it. Others have given the same testimony. In the London *Inquirer* of June 4, 1887, a report is printed of the remarks of the Marquis Tokugawa, a representative of one of the most distinguished families in Japan, at a public meeting in England. He there urged the English Unitarian Association to send a minister to Japan as soon as possible, to sustain the efforts of his friend, Mr. Yano, who was already trying to plant liberal Christianity there. I believe the American Unitarians would be surprised at the greeting they would

receive when it became known that they had come to proclaim Christianity in its simple, natural form, without the miraculous element. There are many young men, as I have said, scattered over Japan, who have been educated in America. Some have taken degrees at our universities, some have already listened to Unitarian preaching. Many of these men are ready to join in a movement to promote liberal Christianity. Much of the hard work is already done for us. The English language is very generally taught in the common schools; and the Japanese tongue is thoroughly provided with grammars, lexicons, and all the equipment necessary for a student. The Bible has been published in Japan, and can be had as a whole or in parts, for use or distribution.

Our first work should be to prepare simple statements of our faith, accounts of the life and teachings of Jesus, without the accretions which have become attached to them in eighteen centuries of human speculation. These books should not be controversial, should not contain anything about the errors of orthodoxy. The Japanese knows nothing of these,—of total depravity, or election, or vicarious atonement. Such things would be men of straw to him. We should give him a positive statement of our positive belief, if we want to attract him. It should set forth the grand personality of Jesus as a teacher and leader of men, his tender sympathy for the suffering and the fallen, his stern rebuke of sin, his consciousness of God's nearness, his self-sacrifice for the truth. Let it present also the lofty ideal of true Christian character and its high standard of practical life, and say, in relation to God's dealings with men, that our highest conceptions of right are our conceptions of his righteousness, and the salvation of souls here and hereafter depends not on church or creed, but on the condition of the heart.

I lay this stress upon the preparation of a book, because I do not know one in the range of our literature which exactly meets these requirements. Our best books have been written to confront the attacks of orthodoxy, of which

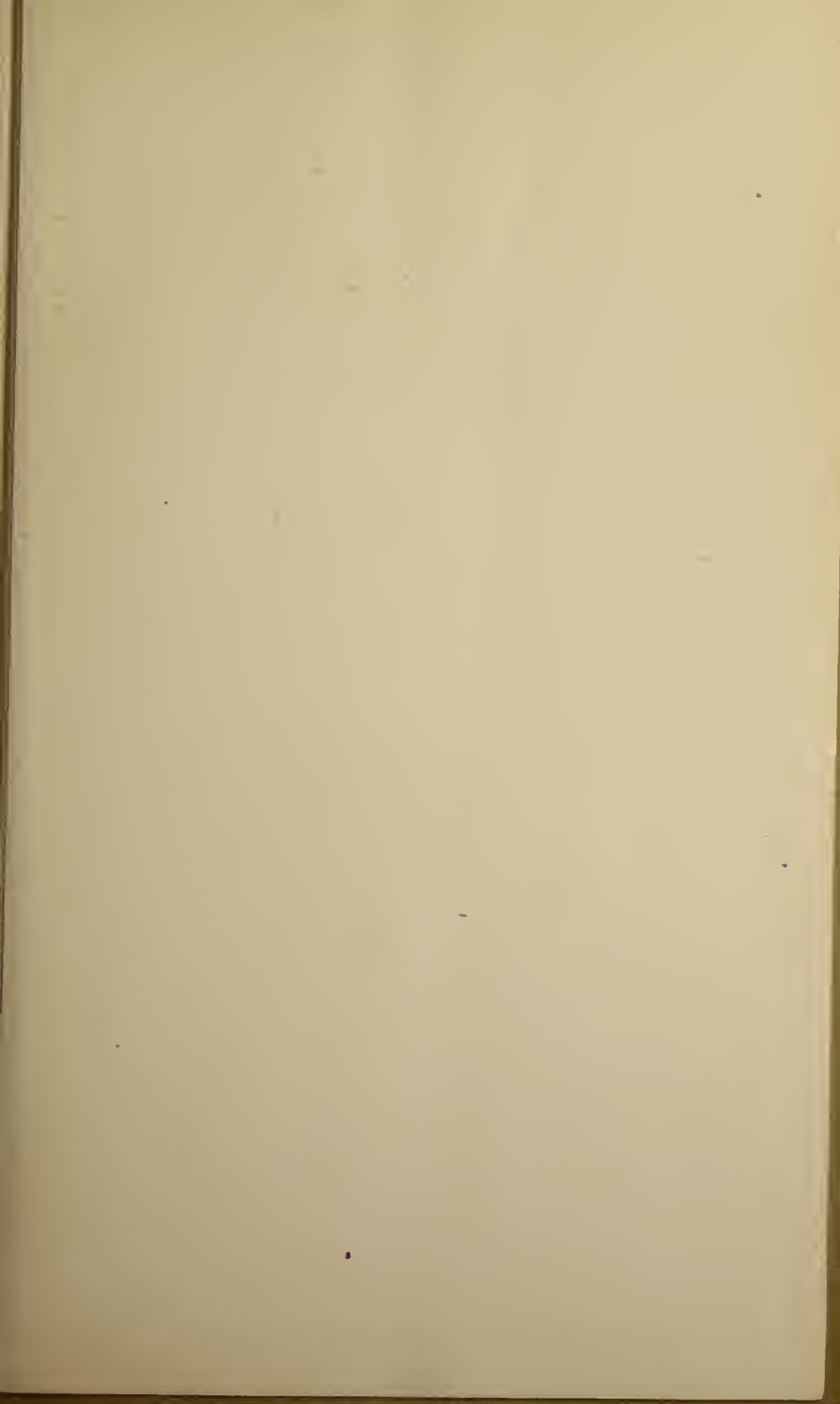
the Japanese know little or nothing. We want now a hand-book of Unitarian Christianity, setting forth its truth as seen from the position of a man who is tired of Buddhism and looks for a higher ideal of life, but who shrinks from the creeds and the miraculous element of orthodoxy. We are really on new ground, looking at Christianity from a new stand-point; and the case requires a new statement. Such a book could be circulated in English; and it could be translated into Japanese and printed in Tokio, where labor and material are very cheap.

Tokio is the centre of liberal thought in Japan. It is near Yokohama, the largest foreign settlement. The Imperial University of Japan, with its surrounding schools, is located there. It is the residence of the government. The Cabinet Ministers and all the foreign ambassadors are there. Thus it becomes the centre of liberal influences and the literary as well as the political capital of Japan. Here should be the head of our movement. Preaching and distribution of liberal Christian literature should be undertaken from Tokio; and, as soon as a church is formed for a nucleus, charitable and humane organizations should be set on foot as practical illustrations of the fruit of Unitarianism.

Another field of work among the Japanese is right here in our own country. There are many hundreds of their young men living in our midst. I was told there were perhaps one thousand in San Francisco and four hundred in Oakland. They learn our language, read our books, attend our churches, and become at home in our thought. Some of them attend our Sunday-schools. Our orthodox friends are wide-awake to this chance, and already have missions among them; but many of them prefer Unitarianism, and attend our services apparently with great satisfaction. They are thoughtful and earnest. Their young minds are on the alert, probing to the bottom of things and asking questions which would try a doctor of divinity. These young men could be taken hold of, and with a little encouragement they would educate themselves into good Unitarianism.

rians. Some among them are bright, and would make good preachers. Three or four hundred dollars a year from some generous soul would carry one of these young fellows through Meadville, and thus send a native apostle to Japan. Who will be the first to offer to do it? Our orthodox friends encourage the native preacher wherever they find one worthy of the place. Of course, we must eventually come to that system. The Japanese must, in the end, furnish their own preachers. The only question is, When and how shall we begin to educate them? I believe, if we are sure of the quality of the men, we can do nothing better than to fit these bright young fellows to teach their own people.

Since this article was undertaken, the news comes that the American Unitarian Association has determined to send a representative to Japan. It is a golden opportunity for honorable service. I know no field of labor which promises such a harvest as this, among a people whose intellect is free from the trammels of mediæval traditions, eager to share the ripest fruit of Christian thought. There will be no crown of martyrdom; but there will be a chance for a life of devoted service and a field strewn rich with opportunities to serve the cause of God and man, as splendid as ever lined the path of Xavier. If this movement is inspired with a resolution and devotion like his, it will meet with a success greater than his; for its victories will be everlasting, — no persecution can stamp them out. It will give a permanent direction to Japanese liberal thought, and reclaim for Christianity a powerful element for good that is now in danger of going to waste.









(8)

ADDRESSES ON RELIGION

PRESIDENT KELLOGG : BISHOP NICHOLS

PRESIDENT JORDAN : PROFESSOR HOWISON

PROFESSOR LE CONTE : REV. WM. R. ALGER



ADDRESSES

AT THE

THIRTIETH MEETING

OF THE

UNITARIAN CLUB OF CALIFORNIA

HELD AT

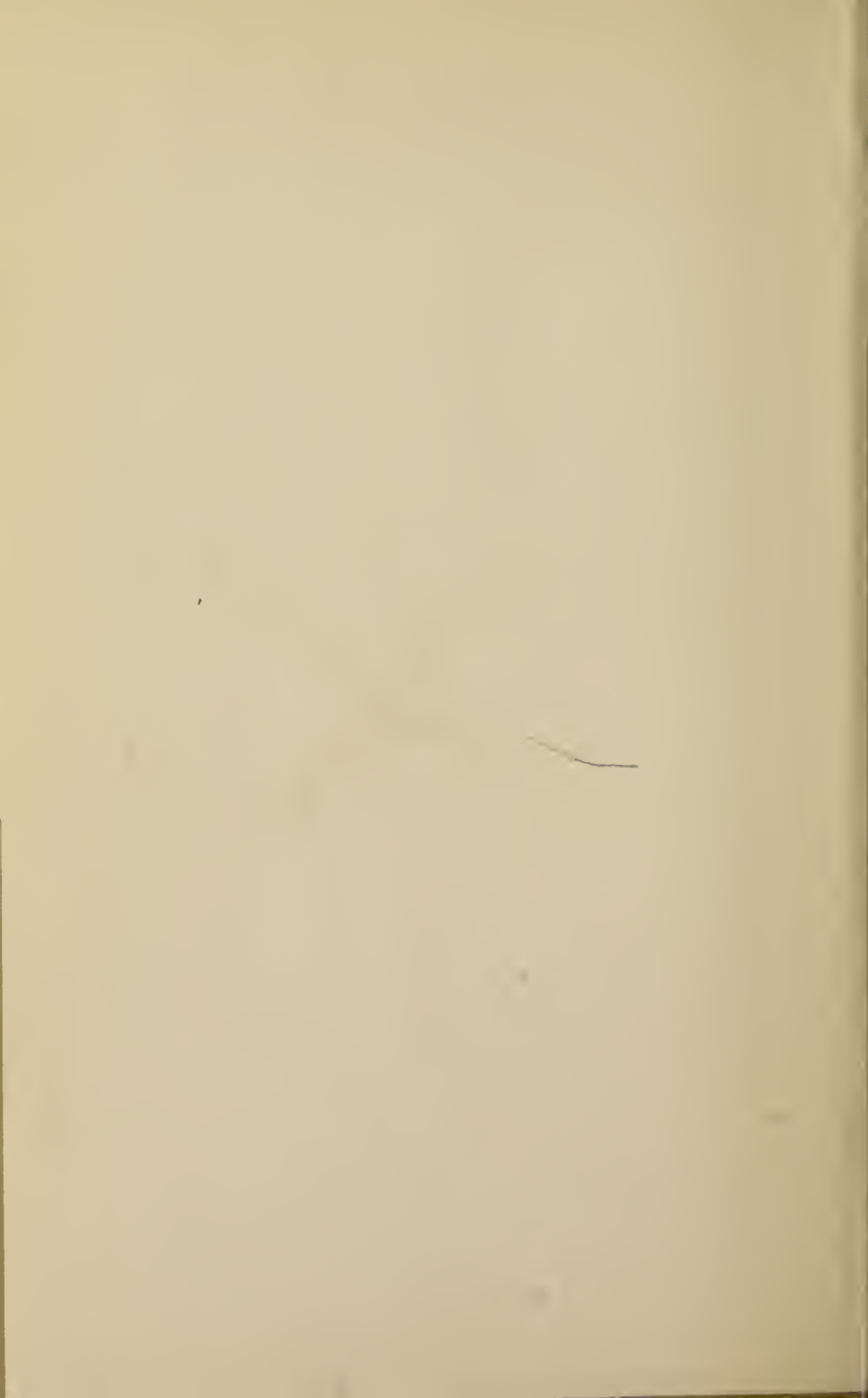
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“Culture and the Religious Sentiment”

MARTIN KELLOGG, LL. D., President University of California.

“Catholic-mindedness in Religion”

WILLIAM FORD NICHOLS, D. D., Bishop of California.

“The Conflict of Science”

DAVID STARR JORDAN, LL. D., President Leland Stanford Jr. University.

“The Function of Universities in Religion”

PROFESSOR GEORGE HOLMES HOWISON, LL. D.

“Coöperation of Religion and Science in Uplifting Humanity”

PROFESSOR JOSEPH LE CONTE, LL. D.

“Woman and Religion”

REV. WILLIAM ROUNSEVILLE ALGER.

NOTE.

It is the custom of the Unitarian Club of California for the members to invite ladies as guests at the meeting of the Club that is held about the first of May of each year. This meeting is come to be known as "Ladies' Night."

At the "Ladies' Night" for 1897 there were present about one hundred and twenty ladies, as guests of the members.

The topics selected for discussion all had reference to the general subject of "Religion," and six eminent gentlemen were invited to speak to the several questions they were thought to be specially fitted to handle.

After the dinner the President, on behalf of the Club, welcomed the ladies as guests, and introduced generally the evening's discussion.

Then, in the order following, the several speakers and their subjects were introduced. The addresses were received with great satisfaction by the audience.

The next day there was so much desire expressed by members of the Club to have the speeches printed, that a call for subscribers to meet the expense of publication was made. About seventy responded. Thereupon, those speakers who had not used manuscript were prevailed upon to write out their remarks, the manuscripts from the others were obtained, and the Council of Administration has the pleasure of presenting each member, in readable form, the very excellent addresses given at the "Ladies' Night" meeting of April 26, 1897.

CULTURE AND THE RELIGIOUS SENTIMENT.

BY MARTIN KELLOGG, LL. D.

Sentiment is a union of thought and feeling. Cool religious thought works out formulas of doctrine. Warm religious feeling may run away from sober reason. Combine the two, and there is a permanent and sane directive force, for both guidance and impetus in our moral nature. It is like patriotic sentiment, which *glows* with love of country.

Where is the Religious Sentiment found? Where is it not found? It prevails, as we see, among all our religious denominations; their very differences show its power. Men would not sacrifice all other interests for an unemotional belief. It was feeling, added to belief, that drove the Pilgrims from England, and the Huguenots from France. It is feeling that prompts the settlers in one of our new villages to insist on their childhood's church, and makes them glad to bear the heavy expense of a new and feeble organization.

The religious sentiment is no monopoly of Christendom. Learned Hindoos come across the seas to defend, perchance to propagate, their religion. Buddhism and Mohammedanism have, like Christianity, been aggressive. Mussulman hate (the strongest of feelings) is responsible for the outrages of the "unspeakable Turk"; and the Armenians suffer dreadful persecutions rather than abjure their cherished faith.

It is a question whether any people or tribe, however barbarous and degraded, is wholly devoid of the religious sentiment. It seems to be the sign-manual of the All-

Father. Like his erect body, it marks man's uplooking spirit. If some tribes still go spiritually on all fours, they are not typical men. This strong religious sentiment seems natural to man in his best estate; it seems to be his noblest birthright.

Is it only a seeming? May this sentiment be really a sign of human ignorance and weakness, a child of superstition? The more men come to know, will they or will they not become less religious? Does *Culture* undermine religious faith and feeling?

There are facts which may be so interpreted. The two nations to whom we owe so much of our civilization, the Greeks and the Romans, both saw the decadence of their religions. In their youth these nations had a vivid belief in their gods, and paid them a reverent, though beclouded, worship. Greek reverence hardly outlasted the brilliant age of the tragic writers. The priests of Imperial Rome smiled at the ceremonies of their ritual. India saw the deterioration of its earlier faith. Among all these intellectual non-Christian peoples, the lapse of religious sentiment was followed by moral deterioration. See the picture of morals among the Greeks drawn by Thucydides. When Vergil would describe unsullied life, he cites the old-fashioned morals of the secluded Sabine mountaineers: *Hanc olim veteres vitam coluere Sabini*. (Verg. Geor. II., 532.) But the deterioration in morals is only incidental to our present purpose. The significant fact is, that among these pre-Christian peoples, in an age of culture, religion as a sentiment lost much of its power.

Turn, now, to Christian times and Christian peoples, and see what appears to be a like fact. When the new faith was first received, it came glowing with the heat of deep emotion. Its adherents were intense believers. To uphold and propagate their faith, they braved the bitterest persecution. The next stage in Christian history became more

intellectual. The general consensus of Christian communities settled, at length, on formulas of doctrine. Learned men discussed the philosophical aspects of their faith. Not all could agree on the intellectual side of religion, and skepticism was engendered on philosophic grounds. The underlying religious sentiment, the warm and vital emotion of belief, was made subordinate.

A few modern instances are in point. Protestantism swept over Germany, and kindled a new religious sentiment. Whole States were wrought up to an enthusiasm which they carried into many bloody battlefields. The popular translation of the Bible was received with joy. Grand religious hymns were sung with fervor in church and home. But the German mind was full of logical subtleties. German philosophers sprang up at length, who questioned the ruling phases of belief. And so, in the home of Luther, the old doctrines have been explained away, and the religious sentiment has seemed to be in eclipse.

Scotland became Protestant, with a depth of religious conviction never surpassed. Among the "perfidious Scots," none had a more glowing heart than intrepid John Knox. The Covenanters so loved their stern faith that they fled to mountain fastnesses to worship, and challenged martyrdom with the spirit of the earliest Christians. Scotland was, for generations, and down to our own recollection, an unpleasant place for any but the truly "orthodox." But lo! in these latest days, the temper of Scotch religionists is softened. The cool exegetes *seem* to have chilled religious feeling in the very home of John Knox.

Once more, there has been a change in the religious attitude of many in our own country. It is marked partly by a falling off in outward observances. Not even in New England is the Puritan Sabbath "kept" with the old-time strictness. The Bible is not read and revered as in the generations past. Family worship is crowded out of our

busy life. Church-going is an optional, not a required, exercise in religious circles.

These external facts correspond to those which are internal. A great many children of religious families have lost much, some of them all, of the warmth of religious feeling. *They* would not, like the Pilgrims, exile themselves to a bleak and barren shore for the sake of their creed and their way of worship; that is, on the rather narrow line of differences which moved the Pilgrim fathers. Broad religious differences still appeal to a multitude of hearts, and keep alive the fires that may at any time break out between Roman Catholics and Protestants. *Such* religious sentiment is not constant in the conduct of life. It partakes too much of mere party spirit. But when we turn to the old theological tenets, pure and simple, we find men losing their interest. The captains may shout their war-cries, but the rank and file are slow to quicken their pace.

All these facts *may* be interpreted as meaning the permanent decadence of the religious sentiment, and a decadence resulting from intellectual advancement. Men no longer accept beliefs unthinkingly. They reason about religion, and their reasoning tends to loosen the hold of mere authority and tradition.

Must we concede, then, that Culture is the foe of Religious Sentiment? Shall we say that the fervor of religious feeling must inevitably die out of men's hearts? *Not so*, men and brethren. *The fact of the religious sentiment* is greatest among the facts of human life. Men cannot outgrow their vital relation to the Creator and Father of All; and so long as this relation exists, it must be more or less recognized by human hearts. Imagine the child a year old cutting loose from parental care and guidance. Imagine him setting up a standard of his own, by which to judge those who gave him birth. That is a feeble illustration of

the dependence and need of all men in their relations to the Heavenly Father. However long one may live on the earth, however great his learning as compared with that of his fellow-men, however brilliant his genius and his achievements, what is he in view of the sum-total of knowledge? Ask modest Isaac Newton. What is his power compared with the Omnipotence which orders the procession of the stars? What is his wisdom compared with the Infinite Wisdom which has peopled our world with intelligent races, and given immortal hopes to countless millions of souls? Truly, man at his best is altogether vanity in the sight of the all-wise and all-powerful Maker of heaven and earth. There lives no one, no one has ever lived among men, who for his intellect and his achievements is more than an "infant of days."

Now, if intellectual culture among men has seemed to result in a decadence of the religious sentiment, it must be the mistake of the men, not their release from universal and utter dependence on a Divine Power. That dependence we cannot annihilate. We *can* account for men's mistaken assumptions, growing out of their culture. Then let us question this culture.

In the first place, it may be a *pseudo-culture*. It will be, if it is superficial, touching and glancing on many subjects, giving a show of general learning, while it is nowhere penetrative and thorough. The tendency of our times is toward variety of knowledge, and superficiality. We read magazines and newspapers, rather than books. We content ourselves with sketches and summaries of knowledge. Our acquaintance with things and with thinkers is encyclopedic, but it is not full. Mr. Matthew Arnold, one of the apostles of culture, lays much stress on reading, as enabling us to know the best that has been thought and said in all ages of the world. But reading should be intensive, rather than extensive. Mastery of thought does not come from shallow encyclopedic reading.

Culture will be of the wrong sort, again, if it neglects the most important things. The greatest reader may omit the choicest thinking that has come to enlighten our race. Need I say what that thinking is? It is that which throws light on our relations to our Maker, and on the future life for which we hope. Polished men of culture often ignore all that side of the thinking that has been done in the world. There are wide and varied acquirements possible to those who confine themselves to our earthly range. But how can they claim to have got the best within their reach?

There is a quality which goes by the name of *provincialism*. It is "a certain narrowness or localism of thought or interest," arising from want of contact with metropolitan thoughts and interests. The "note" of provincialism is held to rule out any claim for leadership and authority. Yet, whose thoughts are really broadest in their scope, most elevating and satisfying to the human soul? Assuredly, the thoughts of those who are most in touch with the grandest things in this wide universe. The real provincials are those who may have read and talked on many earthly themes, but have neglected entirely our heavenly affiliations. The spiritual metropolitan is he who is at home in the City of the Great King, the new Jerusalem already let down from Heaven to our waiting Earth. I am tired of hearing of the narrowness of religious people. They are often at fault for unwise views of the life that now is; they are especially at fault for a lack of fullest sympathy with religionists of other names and other views. But they have this prime requisite for broad and metropolitan thought, that they recognize the greatness of the life that now is, and the certain immensity of the life that is to come. To their true culture, all culture is inferior which leaves out the divine and immortal factors of our earthly life. It is, beyond cavil, a *pseudo-culture*.

In the next place, Culture may be egoistic, and con-

sequently presumptuous. Men who do not ignore the highest of human themes may view them with distorted vision. Knowledge sometimes puffeth up, and then the perspective is destroyed. The egoistic thinker makes a false center of his universe.

If to egoism is added presumption, there is no limit to the mistakes that may be made by even the ablest and most brilliant thinkers. Rushing in where angels fear to tread, they seek to climb the steps of the throne of the universe, and proclaim the nature and the office of Him who sits thereon. How absurd a spectacle! This feeble, short-lived, short-sighted, ignorant man, this infant of days, casting aside his natural religious feeling, assuming to decide all questions for the Ruler of the universe, and to fix limitations to that Ruler's very being. The trouble is not that men reason about that Infinite Power. Reason was given them,—given by Him,—to exercise on the noblest and highest themes. Reverent reasoning can never be displeasing to Him. It is irreverent reasoning that goes astray. Thou thoughtest, says the psalm, that I was altogether such an one as thyself.

How shall men enter the kingdom of righteousness and spiritual fruition? As the Master said: Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall in nowise enter therein. The child-like spirit is the only spirit befitting any human being.

The presumptuous thinker forgets the infinite distance between his Maker and himself. His thought of that Maker may be too positive, or it may be too negative. Doubtless, creed-builders have many times said too much, and sought to measure and define where a true religious sentiment would only bow and adore. But there is something worse than such over-statement. It is the *negation* which invades the holy of holies, shuts its eyes to the light that lighteth every man, and rejects the sweet offices of

divine help. If the light that is in thee be darkness, how great is the darkness!

If man is made in the image of God, how sure it is that God is, in the very highest sense, a Person. Human nature is personal; the divine nature, the fountain of all personality, must be personal with all the emphasis of infinite thought and infinite love. He that planted the ear, shall He not hear? He that formed the eye, shall He not see? Like as a father pitieth his children, so Jehovah pitieth them that fear Him. Hast thou not known, hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary. Yet the human critic dares to rebuke the generations of men who have turned for help and cheer to that Infinite Personality, and offers a chilling negation in its place. We must not say, "God is a Person;" we may say, "There is a Power, not ourselves, which makes for righteousness." Abraham and Moses trusted and served an inspiring Jehovah. David sang of Him as of a dearest Friend. Isaiah summoned a backslidden nation to turn again to One who would purge their hearts from sin and make them white as snow. All the flaming prophets of the Hebrews thought they were uttering the very word of the Most High. The later Psalmist felt that personality to the core of his being: Jehovah, thou hast searched me and known me. . . . There is not a word in my tongue, but lo! Jehovah, thou knowest it altogether. . . . Such knowledge is too wonderful for me; it is high; I cannot attain unto it. The whole Old Testament Scripture is the outflowing of a Divine Personality. But modern negation cuts all this down to a Power, not ourselves, that makes for righteousness; and creed-makers are rebuked if they say that the God of the Hebrew and the Christian Scriptures is a warm and loving Personality. (Lit. and Dogma, pp. 4, 30, 35-38, 174.)

Presumptuous thought may limit, not only the being, but the office of the great Creator and Father of men. The infant of days professes to know that certain things are impossible with God. *If* He made the worlds with their faultless mechanism, if He ordered the development of sentient life, if He fashioned man's soul with its wonderful aptitudes, yet He is powerless to modify any, the least, of these pre-arranged activities; He is hedged in by His own handiwork. The ship of creation was launched, headed for its port, and given its compass; but no Divine Pilot can now come on board to set the helm anew, or to rescue the throng of passengers from the plainest danger of shipwreck. So, modern science is asked to affirm. The creative power could create, it cannot modify by a single hair's breadth. To accomplish the noblest of ends, to rouse a sleeping nation from its lethargy, or help it in its mortal pain, no sudden unexpected stroke can be struck on the great clock of these earthly ages. A real miracle is impossible for God himself.

And so of certain relations which men hold to their Maker. The presumptuous critic puts all these into the crucible of his reason, and tells with positive assurance what God must and will do. The human spirit sets bounds to the Divine Spirit. How incomparably truer a thought is that of the Job drama: Canst thou by searching find out God? and, Who is this that darkeneth counsel by words without knowledge? And in Paul's rebuke: Nay, but, O man, who art thou that repliest against God? Which question of Paul's was rendered into the vernacular by Dr. N. W. Taylor: Tut! tut! Who are you?

Of course, there are things which our moral nature may reject as really impossible with God. We cannot believe that He is stained by anything like the evil thoughts and passions of men. But on the question of God's impartation of Himself to mankind, can we set for Him metes and

bounds? Can we gauge the impact of the Divine Spirit on the spirits He has Himself fashioned?

In such ways men of culture may err in their treatment of these highest themes, and bring partial and temporary deadening to the religious sentiment. But such mistaken judgments cannot eradicate the deepest need of the human soul; they cannot do away with the great fact of utter dependence on the Maker and Father of us all. That fact must ever reassert itself. Pseudo-culture cannot alter it; human presumption cannot blot it out of the consciousness of our race. The religious sentiment is not moribund in Germany. Henry Drummond and Ian Maclaren may offend the bluest of Scotch Presbyterians, but they represent the forces that are most alive in religion in the land of Knox. In America most of the "higher criticism" is saturated with vital piety.

The ideal culture will surely recognize the greatest of facts, and render it loyal allegiance. It will help to increase its power. I do not fear the effects of the most searching religious inquiry. Whatever in former beliefs has been tainted with superstition, will be sloughed off. Whatever has been unworthily received by a blind tradition, will be purged away as dross; the pure gold will remain. Only let the inquiry be candid and reverent. Let the higher education be fearless, in religion as in all other subjects, but acknowledging our undoubted limitations and relations. Let the higher criticism be untrammelled, save by the golden cord which binds us inseparably to the throne of the King of Kings, who is our Father in Heaven.

CATHOLIC MINDEDNESS IN RELIGION.

By RT. REV. W. F. NICHOLS, D. D., BISHOP OF CALIFORNIA.

Mr. President, Ladies, and Gentlemen:—

A witty reviewer once advised the author of a book under notice to eat a whale if there were anything in fish-food being good for the brain. In spite of the sad ichthyological slip, the thought of such a diet is one to which I have found myself turning in view of the themes for the evening, and the part you have called upon me to take with the distinguished specialists, to whom, with you, I share the pleasure of listening. However, my part is a modest one, as I undertake simply to identify the trait of "Catholic-mindedness in Religion."

By religion I mean, for our present purpose, religion in a wide definition of it,—any clinging to God. In like manner, by catholic-mindedness I mean the clinging to anybody who clings to God. And to cling, of course, implies counter forces to be overcome, between us and God, and between one and another. The clinging, too, ranges through many degrees of strength. It may be like the vine, tenderly twining itself to the trellis, or it may be like the spheres, drawn to each other in the kin-bond of their systems in space. It does not come within my purview to deal with what is the subject-matter of catholic-mindedness in religion; not to define God, as scientifically formulated from my standpoint in the Nicene Symbol, nor yet to enter into the question of agencies and methods of clinging to God and to each other. It is possible that a minute or two spent in laying down propositions in either of these direc-

tions might add to the animated features of this discussion, and I believe it is wholesome for men to tell each other frankly their positions. "Good fences make good neighbors," and catholic-minded expression from various standpoints generally results in better understanding; but the subject in hand is more accessible in a post-prandial twenty minutes.

Taking catholic-mindedness, then, as expressing the mind, the animus, the disposition in dealing with religious truth, and confining myself to that, the distinguishing note of such a mind I take to be its instinct of inclusiveness. This looks in two directions—(a) out toward contemporary thought, and (b) back toward the convictions of the past. Inclusiveness of contemporary thought may not be able honestly to attain to the splendid optimism of Emerson—"Nothing shall warp me from the belief that every man is a lover of truth,"—but it can be far-reaching and real. Suppose we take an early classical use of the word "catholic," "the catholic hand-grasp." It is seldom that we cannot have that. Beyond it is a heart-grasp. That, too, has ever its warm and winning possibilities. Brain may also truly grasp brain in the catholicity of truth-seeking. The sincerely catholic mind gauges for itself the most comprehensive reach and capacity for grasp possible with its own living generation. But it must always be frank and true. It cannot pretend anything. It cannot talk bosh, nor waste time over bonds of sand. Catholic-mindedness must, for self-preservation, keep its mind as well as its catholicity. It has and respects, and respects because it has, and has because it respects ringing honesty of conviction all around it.

The instinct of inclusiveness toward the past is a simple hospitality to accredited convictions of the past. Even if the hospitality be wisely critical, it can still be cordial. If it is exacting as to credentials, and expert in the heraldry

of the ages, the hospitality may be all the more spontaneous when sure of the standing of thought lineage. And it was not a prophet of the Old Testament, nor of the New Testament, but the aged seer Teiresias, in Euripides' play, who said:—

“The faith our fathers handed down, and that
Which we have welcomed, growing with our growth,
No reasoning shall o'erthrow, even though it find
The subtlest treasures of man's loftiest thought.”

Every modern thinker has himself in some measure been the guest of the thinkers of the past. In a Schleiermacher how many parts of a Plato, of a Clement of Alexandria, are there? How many parts of an Aristotle or of an Origen in a Hegel? Catholic-mindedness is an instinct, to become host as we have been guest. In religion, it is to cultivate a habit of mind to welcome, rather than at sight to shut out in the cold such venerable guests as the claims of historic church origins and historic creeds and historic ministries.

And it should not be overlooked that the Nicene Creed, for example, was the result of a wide discussion in that Greek language, confessedly the best fitted for nice and exact shading of philosophic phrase,—the language to which we go for so many of our terms to-day; and the creed itself is but a formula scientifically put. Catholic-mindedness toward the past is simply the liberal temper applied to antiquity.

You may have heard the story of the new man left at the wheel at sea on a calm night, with his bearings given him with reference to a certain star. Everything went beautifully for a while, until the captain, resting in his cabin, was suddenly roused by an anxious voice calling down the companion-way: “Captain, we've passed that star!” Let us get all the modern headway we can in religious thought. Put in triple-expansion power. Churn the wake with throbbing

screws. Sharpen the cut-water. Open the forced drafts. Swell the speed-wave surging at the bow. It is all exhilarating. It may win a bonus for our age. But suffer a word of caution. Do not let men at the wheel sail past the stars!

[NOTE.—Unfortunately, the foregoing is only an abstract of Bishop Nichols' very interesting speech. The reverend gentleman did not use manuscript, and has been unable to recall more than an abstract or general outline of his remarks.]



THE CONFLICT OF SCIENCE.

BY DAVID STARR JORDAN.

It is said that when the Panama railway was built, for every tie in the railway a man laid down his life. Whether this be true or not, it may serve as an illustration of the progress of human knowledge. Every step in the advance of science has cost the life of a man; and what men they were!—the wisest, bravest, and most devoted of our species; men whose life and death have hallowed our old earth, and made our common lives worth living because their lives were possible.

And this price of truth has been paid in two different ways. It takes a lifetime of the severest labor to find out a new fact. No truth comes to man unless he asks for it; and it takes years of patience and devotion to ask of Nature even one new question. He is already a master in science who can suggest a new experiment.

In the second place, each truth-seeker has had to struggle for his physical life. Each acquisition of truth has been resisted by the full force of the inertia of satisfaction with preconceived ideas. Just as a new thought comes to us with a shock which rouses the resistance of our personal conservatism, so a new idea is met and repelled by the conservatism of society.

And as each individual in his own secret heart believes himself in some degree the subject of the favor of the mysterious unseen powers, so does society in all the ages find a mystic or divine warrant for its own attitude toward life or action, whatever that may be.

The institutions that survive spring out of man's need for them. The existence of the church has the divine warrant in this. Should every fragment of the historic churches disappear, every memory, every ceremony, every trace of creed or form, the church would rise again, renewed as to all its essentials; and with each variant race of man there would be a corresponding variation in the form of the church. You could not make Buddhists out of the Puritans, nor transplant the New England Sabbath to the sunny isles of Greece. Monarchy, in turn, exists by the same divine right; and when it fails, the same divinity that hedged the king is invoked to sustain the rights of the people. Once the king was God's anointed, as he still is in many lands. But when God said, "I am tired of kings; I suffer them no more," the self-rule of the people acquired the same divine right—no less, no more, for the warrant rests in the heart of man. We only know God's purposes by what He lets man do. We only know what He wills but what He permits. That which exists in the nature of things men have worshiped as divine, especially if its relations have been dimly understood. Thus, the struggle of science with prejudice and tradition has become a warfare with religion; for men have always sought to strengthen their traditional opinions by giving them a religious sanction.

The history of the progress of science has been the record of the physical resistance of organized society. "By the light of burning heretics Christ's bleeding feet I track." He who sees that the world does move, is burned at the stake, that other men may be convinced that it does not. He who was sure that the rocks were once molten, finds the force of social pressure between him and his studies. He who would give the sacred books of our civilization the faithful scrutiny their vast importance deserves, finds the doors of libraries and universities closed to his research. He who has seen the relation of man to his

brother animals, finds the air filled with the vain chatter of those to whom whatever is natural seems only profane. "Extinguished theologians," Huxley tells us, "lie about the cradle of every science, as the strangled snakes beside that of the infant Hercules."

But this, again, is not the whole story. This fact is only an incident in human development. Not only theologians lie strangled about the giant's cradle, but the learned men of all classes and conditions. Learning and wisdom are not identical; they are not always on speaking terms. Learning looks backward to the past. The word "learn" involves the existence of some man as teacher. Wisdom looks forward to the future. In so far as science is genuine, it is of the nature of wisdom. "To come in when it rains" is the basis of the science of meteorology. To separate "the sheep from the goats" is the function of zoölogy. "The soul that sinneth, it shall die," is the practical basis of personal ethics. To be wise is to be ready to act; but learning in all the ages has condemned wisdom and despised action.

I shall try, to-night, to show that the warfare of science is not primarily, as Draper has called it, a conflict with religion, nor even as President White would have it, a struggle with "Dogmatic Theology." It is all of these, but it is more than these—a conflict of tendencies in the human mind which has worked itself out into history. For all history is written in the human mind before it is brought to light on the great stage of the world. When history is enacted we all perform deeds and recite sentences, "written for us generations before we were born." "He hath his exits and his entrances." He is a rare man who can add a new meaning to his lines or give a better cue to him that follows.

The nervous system of man and animals is primarily a device for making locomotion safe. The mind, using the

word in the broadest sense, is the function of the nervous system. It is not an entity existing apart from organization. To it consciousness is related much as the flame is to fire. The mind is in operation whether we realize it or not. The reflex action of the nerve center is the type of all mind processes. Through the sensory nerves, impressions of the external world are received by the brain or central ganglion. The brain has no source of knowledge other than this. All human knowledge comes through human experience. The function of the brain is, sitting in darkness, to convert sensory impressions into impulses of action. To this end are developed the motor nerves which pass from the nerve center outward to the muscles. The sensory organs are the brain's sole teachers; the muscles are its only servants. The essence of the intellect, as distinguished from reflex or instinctive action, is the choice among different motor responses to the stimulus of external conditions. As the conditions of life grow more complicated, the possible ways in which sensation may go over into action grow more numerous. It is the function of the intellect to consider these, and of the will to choose. The growth of the intellect causes and permits the complexity of life. The condition of safety in life is to choose the right response. Wrong choice leads to failure and death. The power of choice carries with it the power to choose right, and at the same time the need for doing so.

From this, by the process of natural selection, comes the intense practicality of the senses and the intellect. They tell us the truth as to external things, in so far as this truth has been necessary to the right action of our ancestors. Those of our predecessors who did not "see things as they really are," to the degree that their life processes demanded, have died, leaving no descendants. Our own ancestors, through all the generations, have been creatures of adequate sensations and of adequate power of

thought. Were it not so, they would have been unable to cope with their environment. In other words, the sensations their brains translated into action were truthful enough to make action safe. That our ordinary sensations and our deductions from them are truthful so far as they go, is shown by the safety found in trusting them. This is shown also by the instruments of precision which are the tools of science. That instruments of precision likewise tell the truth, is shown by the fact that we can trust our lives to them. That they are more trustworthy than the unaided senses, is shown by their greater safety.

But while our senses tell the truth as to familiar things, as rocks and trees, foods and shelter, friends and enemies, they do not tell the whole truth. They go only as far as safety in life has compelled them to go. Chemical composition they do not show. Objects too small to be handled are too small to be seen. Bodies too distant to be reached are never correctly apprehended. Accuracy of sense grows less as the square of the distance increases; and sun and stars, clouds and sky, are in fact very different from what they seem.

Other mental processes arise to produce confusion. Memory pictures readily blend themselves with realities. The nervous system of the one individual is easily affected by the conditions existing in another. Men are gregarious creatures, and their speech gives them the power to add to their own ideas and experiences the ideas and experiences of others. Thus, many actions are based, not on our own sensations, but on the suggestions of others. Readiness of suggestion and the instinct of conventionality are elements of great importance in insuring the safety of gregarious creatures. Thousands of men are saved daily through conventionality. These leave descendants with like instincts and impulses, to play their parts in the drama of life by following the cue given by their neighbors.

With all this, the growth of each individual must be determined by his own experience. "My mind to me a kingdom is." About the sense-impressions formed in my own brain, I must build up my own universe. Thus it comes that each accretion of human knowledge must be thrown into terms of our previous experience. Stated in these terms, it is always imperfectly stated. By processes of suggestion and conventionality, the ideas of the individual become assimilated to those of the multitude. Thus tradition and myths arise to account for phenomena not clearly related to the ordinary experiences of life. And the unknown in all mythology is ascribed not to natural forces, but to the action of the powers that transcends nature.

It has been evident to man in all ages that there lie about him forces stronger than he, invisible and intangible, inscrutable as to their real nature, but none the less potent to bring about results. He cannot easily trace cause and effect in dealing with these forces, and it is natural that he should doubt the existence of causality in the phenomena they produce. As the human will seems capricious because the springs of volition are beyond our understanding, so to the unknown will that limits our own has been ascribed an infinite caprice. All races of men capable of continued thought have come to believe in the existence of something outside themselves, whose power is without human limitations. Through the imagination of great poets these forces become personified. The existence of power seems to demand a will. The power is infinitely greater than ours, the sources of action inscrutable; hence man has conceived the unknown first cause as an infinite and unconditioned man. And he could not do otherwise. Anthropomorphism is inevitable, because each man, in his thought, must bring all forces to his own measure. Into his own universe all that he knows must come.

It is perfectly safe, in the ordinary affairs of life, to

believe in witches and incantations, imps and elves, astral bodies and odic forces. It is quite as consistent with ordinary virtue and effectiveness to believe in these as it is to have the vague faith in microbes and molecules, mahatmas and protoplasm, in Providence and angels, which form part of the mental outfit of the man of our day. Unless these ideas are brought to "the measure of a man," they cannot be wrought into human action. If they are so brought, they diverge very widely from the actual facts in nature which they represent.

When one comes to handle microbes, they become as real as nutmegs or oranges, and as capable of being the objects of manipulation. But the astral body exists only to those who use it as a cover for real ignorance, and the witches vanish when we turn on the electric light.

Recognition of the hidden but gigantic forces in nature leads men to fear them or to worship them. To think of them, either in fear or worship, is to give them human forms. To grant them the form of man is to give them "a local habitation and a name." As man is a social animal, and not the less so in his hopes and fears, these feelings have given rise to institutions. An institution means a division of labor; so in every age and in every race men have been chosen and set apart as representatives of these hidden forces and devoted to their propitiation. In every nation there are men who are commissioned to speak in the name of each god that is worshiped, or each demon that the people dread.

The existence of each cult of priests is bound up in the perpetuation of the mysteries and traditions they visibly represent. It is the nature of men to magnify their own calling. These traditions are associated with other traditions of other powers, with other conventional explanations of uncomprehended phenomena. While human theories of the earth, the stars, and the clouds, of earthquakes,

storms, comets, and disease, have no direct relation to the feeling of worship, yet of necessity they become entangled with it. The uncomprehended, the unfamiliar, and the supernatural are one and the same thing in the mind of man. History shows that the human mind cannot separate one set of traditional prejudices from another.

We come to attach sacredness to the ideas acquired in our youth, whether derived from our own experience or the teachings of our fathers. To those courses of action approved by us as right, we attach a mystic sanction as our best reason for following them. And not only to the acts of virtue approved by the ethical wisdom of all ages, but to the most unimportant rites and ceremonies we attribute the same divine sanction. New ideas, without the sanction of tradition, whatever the nature of their source, must struggle for acceptance. Much that we call our religion to-day is simply the debris of our grandfathers' science. To this debris we cling with special persistence, because it is associated with our conceptions of right-doing and of the motives which control it. Both are part of the mental universe we built around us in our youth, and one in which we would willingly make no changes or extensions.

It is the work of science to find in some degree the real nature of the universe. Its function is to eliminate, as far as may be, the human equation in every statement. By methods of precision of thought and instruments of precision of observation, science seeks to make our knowledge of the small, the distant, the invisible, the mysterious, as accurate as our knowledge of the common things with which man has dealt for ages. It seeks to make our knowledge of common things accurate and precise, that this accuracy and precision may be translated into action. For the ultimate end of science, as well as its initial impulse, is the regulation of human conduct. Seeing true means thinking right. Right thinking means right action. To

bring about right action is the end of science. Greater precision of thought and action makes higher civilization possible. Lack of precision in action is the great cause of human misery, for misery is Nature's protest against the results of wrong conduct. The message of science to man is expressed in Huxley's words: "There can be no alleviation of the woes of mankind except in absolute veracity of thought and action, and the absolute facing of the world as it is." "The world as it is," is the province of science. "The God of the things as they are," is the God of the highest heaven. As "the world as it is" to the sane man is glorious, beautiful, noble, and divine, so will science be the inspiration of art, poetry, and religion.

The intellectual growth of man has been one long struggle between the ideas of the universe, derived directly from realities and the ideas derived from tradition and suggestion. The record of this struggle is the most valuable part of history. It is the culmination of evolution. In his notable record of this struggle, Dr. John W. Draper has called it "The Conflict between Science and Religion." But the inadequacy of this definition has been generally recognized. Any feeling, condition, or aspiration worthy the name of religion must be individual and not collective. Genuine religion can have no such interest in such a struggle, other than this: the triumph of truth breaks the shackles of the individual mind. In free minds, religion finds her natural abode.

President White calls it "The Struggle between Science and Dogmatic Theology, . . . the conflict between two epochs in the evolution of human thought—the theological and the scientific." This idea was years ago crystallized by him in these memorable words:—

"In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to

religion and to science, and invariably; and on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good, both of religion and of science."

From the standpoint of history, this struggle has actually been one between organized theology and unorganized science. Preconceived notions of theological science became entangled with crude notions of all other sciences. In the experience of a single human life there is little to correct even the crudest theology. From the supposed greater importance of theology in determining the fate of the individual man, theological conceptions have dominated all others. Throughout the ages the great churches have been the stronghold of conservatism. Religious bodies have formed the great organized army against which the separated bands of science hurled themselves apparently in vain.

But as I have said before, the real essence of conservatism lies not in theology. The whole conflict is a struggle in the mind of man. It exists in human psychology before it is wrought out in human history. It is the struggle of realities against tradition and suggestion. The progress of civilization would still have been just such a struggle, had religion or theology or churches or worship never existed. But this conception is also impossible, because the need for all these is part of the actual life of man.

Intolerance and prejudice are, moreover, not confined to religious organizations. The same spirit that burned Michael Servetus and Giordano Bruno for the heresies of science, led the atheist "liberal" mob of Paris to send to the scaffold the great chemist Lavoisier, "with the sneer, that the republic has no need of savants." The same spirit that leads the orthodox Gladstone to reject natural selection because it "relieves God of the labor of creation," causes the heterodox Hæckel to condemn Weismann's theories of

heredity, not because they are at variance with facts, but because such questions are settled once for all by the great philosophic dictum of monism.

There is no better antidote to bigotry than the study of the growth of knowledge. There is no chapter in man's history more encouraging than that which treats of the gradual growth of open-mindedness.

The study of this history will bring religious men to avoid the mistakes of intolerance through a knowledge of the evils to which intolerance has led in the past. Scientific men will be spurred to better work by the record, that through all the ages the relation to realities has been the final test of all ideas. Only that which is true survives. All men will be more sane and more effective in proportion as they realize that no good can come from "wishing to please God with a lie."

We have usually thought of the conflict of science as the struggle of dogmatism to limit knowledge. But another phase of the same struggle is the desire of organized conservatism to limit action. Just as science goes over into action, so does dogmatism pass over into suppression. The struggle for democracy, the rise of the common man, is therefore part of the same great conflict for human freedom.

The desire of dogmatism to control action was in its essence the desire to save men from their own folly. The great historic churches have existed for the benefit of the weak and the poor. By their observances they have stimulated the spirit of devotion. By their commands they have brought men to safe action. By their condemnations they have held men from the grasp of vice and crime.

But the control of action by an institution is irksome to the man who thinks for himself. Whoever thinks for himself must act for himself. He is no longer subject to "sealed orders," even though their origin be divine. And the

command "to work out his own salvation" in such way as he may, is fatal to his salvation through the means provided by the Church.

As it is natural that man should create the Church out of his own need for it, so is it natural that he should struggle against its control when he shall need it no longer. The freedom of man's soul is the goal of intellectual progress. It is "that far-off divine event, toward which the whole Creation moves." It is, therefore, in the highest degree natural, and to call it supernatural is to say the same thing, that man should cast off the fetters of traditional sanction and trace for himself his path in life, as he has traced for himself the paths of molecules and planets.

"As a snowdrift arises when there is a lull in the wind," Thoreau tells us, "so when there is a lull in the truth, institutions spring up. By and by the wind blows over them and sweeps them away."



THE FUNCTION OF UNIVERSITIES IN RELIGION.

BY PROFESSOR GEORGE HOLMES HOWISON, LL. D.

Mr. President, and Ladies and Gentlemen of the Club:—

I CAN sincerely say that I never rose to address any company with greater reluctance than now. It is not that the subject you have assigned me is not of weighty importance, and of an especially stirring interest at just this time and in just this region; nor is it that I do not myself feel a keen concern in it, or have no strong conviction that what I am about to say upon it is true—most true—and in need of being said. It is rather that I mistrust my powers to set the important truth before you in such a way as to carry your conviction. I am in fact setting out upon my task with a wholesome—perhaps I should rather say an unwholesome—fear that I shall not succeed in satisfying any of you, much less in pleasing you. Your assembly is of miscellaneous beliefs in religion, and yet I fear that the views I shall have to urge upon you will not meet the hearty approval of any of the more characteristic shades of religious opinion here represented. Least of all, I apprehend, shall I meet the full wishes of those who are most representative in this pleasant company—the friends of “liberal religion,” so called, in its usual and prevailing type. To be sure, we are all gathered here to express, in some form or other, our common devotion to the cause of liberal religion, in some sense or other of that phrase; but I am bound, in all candor, to confess once more, as many of you have so frequently heard me before confess, that in “liberal religion,” as those words are now most commonly understood and accepted, I do not believe at all. I have no faith at all that the great ends of true religion can be met

by the endeavor to unite on a basis without a creed—a creed, simple it may be, and perhaps exceedingly brief, but direct, positive, definite, unambiguous, covering the great essentials of the real world of spirit as contrasted with the world of sense,—God, human immortality, and human responsible freedom. When I speak of the function of universities in religion, as you have with such kind urgency asked me to do, I shall indeed, in one important sense, insist that this function is to liberalize religion by making its beliefs rational and intelligently evidenced; but I shall be the farthest from saying that I believe the work or the right effect of university discipline, when brought to bear on religious belief, is to take all clear and exclusive conviction out of us, and leave us in the indeterminate sea of latitudinarian toleration,—persuaded that nothing can surely be made out beyond peradventure, and ready to accept anybody as on the safe upward path, if only he show what we are pleased to call “aspiration” and a “good will.” The inevitable outcome of such an easy-going tolerance, such a colorless view of life, is first an all-pervading scepticism, and then an all-pervading indifference—the atrophy and the paralysis of the moral and the religious life. With a view thus in some stiffness of conviction opposed to the liberalism nowadays so widely accepted and so openly proclaimed—nay, so confidently recommended, and that, too, frequently from quarters high in fame and prestige—I can hardly hope, then, to meet the ardent wishes many—perhaps most—among you cherish.

On the other hand, if there happen to be in your company any devotees of ecclesiasticism, even of a mild and very mitigated form, I can still less hope to be pleasing to them. The spirit of university culture and discipline, as I shall feel bound to interpret it, has as little in common with that external authority which makes the very life of ecclesiasticism as it has with the easy-going toleration,

the gelatinous indeterminateness and irresolution, to which I just now adverted. Rather, it has far less. The spirit of genuine university life is alert reason, not submissive faith; is active research, unrelenting inquiry, not acceptance, not obedient acquiescence. It is personal, individual; not communal, not collective, not traditional. For me, as for the man imbued with the modern university temper the world over, in our day, religion must by its very inward nature and vital principle rest on personal conviction, and cannot really exist so long as men attempt to rest it on tradition or on the church. I do not mean, of course, that tradition may not be true; still less do I mean that it plays no important part in the formation of genuine religious convictions. But ecclesiasticism means, in the last resort, that the ultimate appeal must always be to the authority of the collective historical body, miraculously inspired and authorized; and this is a mood of mind at fatal variance with the entire method and meaning of university culture, as this has now come to be settled and organized.

And this brings me, finally, to those others in the company to-night, if such there are, who—like the modern university, and animated, in fact, by its culture—protesting against the authority, the final *fiat*, of tradition and of ecclesiastical organization, still yield their allegiance, by what to them is a sincere religious need, to the absolute authority of Holy Scripture,—at least to that of the New Testament as embodying the absolute and declarative authority of Christ. While in some regards I may hope to find the more advanced among these experiencing some sympathy with what I shall have to say, I must confront my real fear that in much else which I shall say I must forego their sympathy altogether. The mind and spirit of the modern university, as I understand this, asks even of these admirable and earnest spirits a larger liberty of discussion and personal conviction than they can as yet in conscience

concede. It asks that even the scripturalist—the Protestant—shall yield, and open the doctrines contained even in Holy Writ itself to the universal Method of Discussion. Not that the contents of Scripture will wholly fail—or even fail in the main—to bear the scrutiny; but, rather, that even for those contents no genuinely religious quality or foundation can be won, until the bare declaration of the Word be abandoned, and the truth and power of its contents found again, if so be they are found, in the judgment of the disciplined human mind,—in the organized consensus of the competent, engaged in systematic critical inquiry, and stimulating the attainment of conviction by each member, in accordance with the accumulated canons of general reason. To those, then, who still hold by the miraculous and superhuman authority of Scripture, I fear my present words will seem rather a sound of alarm than of peace. For in pursuance of the genuine spirit of university life, as I understand it, I shall be obliged to insist that the prohibitory authority of Scripture is as much at variance with the conditions of real religion as the prohibitory authority of the church or of tradition is. Those conditions are on the other hand very completely met, it seems to me, in the mental temper and method that characterizes modern university life, in its genuine currents; nay, I hold that they are completely met in that mental temper and method alone. Religious truth, like all other truth, is in one aspect a strange thing: it does not and cannot exist, except as it is sincerely and really *thought*, and *personally* thought. It is not *truth*, at all, unless the thinker himself thinks it—clearly and convincingly *sees* it—by his own active vision from *within*. Yet, on the other hand, it cannot be truth, either, simply by being the thinker's personal thought: it must also be a thought universal. Thus the problem of truth—and, most eminently, the problem of religious truth—wears an aspect of anxious incertitude,—almost, indeed, of

insolubility. How can these two conflicting factors of its being work in harmony?—why is not the personal judgment in *essential* antagonism to the universal, the private to the public judgment? Here lodges the strength of the conservative and the collectivist,—the force and the weight of the argument for external authority. We must not wonder, then, if the advocates of authority, concerned sincerely—and justly too—for the universal and objective aspect of religious truth, feeling at once the importance and the rational strength of their cause, are conscientiously alarmed when the proposal is deliberately made to remove all external authority whatever, and to rest the cause of religion simply on the native rational powers of human nature. Let us give credit in full to the weighty conscientiousness of these conservative friends of religion, especially to those who feel that its only safety is in an infallible Word of God, given to us with secure credentials. They cannot, at first, hear a thesis such as mine with anything but alarm. And yet one of my chief objects in speaking here upon this theme is to open a way in their minds toward the reception of what seems to me, in all sincerity, the only hopeful method for preserving the vital truths of the very religion they love, amid the great mental revolution that is now passing over the world.

My own position, as you will by this time have gathered, is that commonly known as Rationalism—the doctrine that while religion, to be real, must be founded in the definite apprehension of perfectly definite truths concerning the world beyond the ken of the senses, there is really no organ, no instrumentality, no means, for apprehending that truth, except the power of human reason; and no method of determining decisively what that reason teaches, except the slowly matured and maturing method of critical discussion, the organizing place and practice-field of which, in its completest and most thoroughly tested form, is that grad-

ually developed system of institutions known by common consent under the name of universities. Of course, in such a connection, we use that name in a typical and culminating way, meaning to include in it every organized and critically exact agency working in human society toward the formation, maintenance, and development of the university proper.

One word here, in passing, on a widespread misapprehension as to the position of the rationalist. He does not mean by "reason" the mere faculty of *reasoning*—of step-by-step proof by means of syllogisms, whether deductive or inductive. He intends, rather, the whole human faculty of rational intelligence—our human power as a whole. His view is, that God reveals himself indeed, but not in anywise by external communication; on the contrary, the revelation is in the very heart of our inner powers, as these come to us from all eternity in the act of creation. It is not, then, that rationalists discredit the views of churchmen and scripturalists wholesale. Rather, they complain of these two schools of religious apologists, that they both advocate a method of Divine Revelation that contradicts the essence of the thing as an organ of religion,—seeing that genuine religion must spring utterly from inner conviction, since in this way only can it be the free act of the soul; and seeing, further, that, failing to be such free act of the devout person himself, it fails as yet to exist in him at all. Our own inborn powers must therefore be the only real revelation.

Coming now to our direct theme: What would I say is the proper function of universities in religion? My answer will sound to many—not, perhaps, of you here present, but of the great throng elsewhere who feel much concern about religious questions—my answer may sound, I say, revolutionary; and yet it ought not to sound so, for

it merely states in plain words what is already a largely accomplished fact. My answer, in brief, is that the universities all over the world, taken in the large meaning I have already explained, are of right the only interpreters, testers, determiners, of what religious truth is; just as they are universally acknowledged to be, in the case of every other kind of truth. In short, the human native powers, brought to the highest discipline by the Method of Discussion, at the highest seats of learning, are the only judge of what is finally true in religion; precisely as, under the same conditions, they are the only judge of what is finally true in any other field. And my counsel would be, that we all accept this fact cordially; cease to take alarm when we learn that this judge has indicated some of our traditional beliefs as lacking grounds; and adjust, always, our religious mental frame to the oncoming revelation from our highest intelligence,—running swift, with loins girt, and all our attentive energies alert, to meet the truth half-way, that we may the sooner be active partakers in its freedom-giving light, and in the vital religion that springs from that alone.

Let me briefly enforce this theme as best I may. The signs of the times in religion point very clearly, it seems to me, to the urgent need of following this counsel. We in this assembly are gathered here expressly to testify our interest in religion, our faith in it as a human good,—nay, our devotion to it as the highest human good. Is not this so? And yet, if we were compelled to answer from the evidence of its history merely, would we dare maintain that religion is a good thing?—a benefit for men? Can we hope to make good the proposition that the thing which has most divided men, and still most bitterly divides them, is a genuine good for them? Yet has not religion been exactly this dividing brand—this sharpest sword of severance? How true the prophesy of Jesus—even of him—that he came “not to send peace but a sword,” so

that "a man's foes shall be they of his own household." And now, how can that essential spirit of unity, of brotherly love, of peace, which surely breathes everywhere in the Glad Tidings of Christ,—yes, which I am sure you would all say is the innermost heart and proper tendency of all true religion—how can that be brought into active, into positive efficiency of its definite truths, instead of being dissipated into the meaningless inanity of mere toleration? How alone can this be done? Whence shall we seek for the powers that will bring about a vital, a *positive* union, upon real *convictions*, to replace on the one hand the bitterness of blind zealotry, and on the other the pithless and yet really divisive pretense of bare *tolerance*? Is our case, alas, so hopelessly ill that we may not look for common insight into common *truth*, but must steal for refuge from our colliding despairs into the flimsy shelter of forbearance?

We can surely see the remedy, the hope of the future, if we ask in a sincere and candid spirit for the cause, the real cause, of our past religious disputes and disasters. Let me say, in all plainness, what I suppose that cause to be. *It is our refusal to appeal to the HUMAN judgment—to human REASON.* It is our persistence in summoning that reason to submit to what it cannot submit to, except at the price of extinguishing its own being. The one obstinate cause of all these obstinate divisions is the insistence on establishing the standard of religious belief by the Method of Declaration merely; attested, it may be, by miracle,—which, again, it is demanded shall be accepted as fact upon mere declaration.

Do you say: But the alternative—the appeal to human reason—can only end, as it always has ended, in disputes which none can settle? I reply: The actual lesson of reason exercised without constraint from external dogma, brought to maturity by the method of disciplined discussion, is exactly to the contrary. Let the richly evolving

world of science—yes, the more slow-growing but still more grandly harmonious world of philosophy—be the sufficing refutation of every such shallow charge. There is nothing in the nature of the case to prevent the unification of thought when freely engaged on the great themes of religion, under its own Method of Discussion, exercised under the guidance of its competent experts,—nothing, I say, to prevent its unification then, any more than when it is engaged on the problems of science. There is a lesson, weightily taught by history, which we all ought by this time to lay soberly to heart—a lesson *saving*, in the emergency of which we are now thinking. It is this: *The church is profitable for edification, but not for doctrine.*

The settlement of truth—whose function is it? What can answer *this* question but the power of our total human intelligence? And is the power that can answer this, and that alone can answer it, to be debarred from performing the function whose competent performer it can competently select? Shall we commit the absurdity of saying that the sole power competent to determine the agent is incompetent to the work which it allots to the agent? In matters temporal this may sometimes be so; but in matters spiritual it cannot be so. There, no such lines of demarcation exist, no such barriers are possible. The “light of all our seeing” passes unimpeded to all the confines of existence, itself the sole possible witness that being is,—nay, itself the very condition of the possibility that being shall be. The very dogma of Authority is itself the utterance of an imperfect exercise of the powers latent in that light. Nor is it too much to say, that the predominant lesson of human history, particularly in the western world, and in the period since the appearance there of Christianity, is plainly this: The clearer and clearer coming of mankind to the consciousness that human nature, in its rational aspect, is the only true revealer of God, and that all attempts to fix

artificially, or by any external contrivances, the measure of Divine Revelation, must give way before it. It is difficult to see how anyone can fail to read this lesson in every critical stage of the religious history of the West,—in the original schism of Christianity from the Orient and from Judaism, in the rupture of Pauline from Judaic Christianity, in the break of Latin from Greek theology when the Church of the West parted from the Church of the East, and finally, and most pertinently of all, in the “Schism of the West” *par excellence*—the vast movement, still in progressive development, of the Protestant Reformation. It is ever the same active principle, rising constantly to a higher and higher expression: Man is coming to the consciousness of his personal rights as the real measure and judge of truth. Every mind grows more and more aware of its capacity for a universal scope—feels more and more its genuine infinity, as capable of a vision penetrating to the full sphere, wherein all behold alike and in harmony. What other lesson than this can one rightly read out of the historic break between the state and the church? This is what I meant when, a few minutes since, I referred to the determining function of universities in religion as a fact already largely accomplished. It is so. It has been increasingly so, ever since states broke away from the political control of the church. Most significant of all is the great political fact, characteristic of our modern world, most completely characteristic of our American world, that the state largely and increasingly ceases to support the church, and—*supports the school instead*. Why? Because the school means mental and spiritual freedom,—not latitude nor license, not freedom to roam at caprice over boundless filmy fields of individual fancy or self-will, but freedom to win conviction of united and objective truth out of open comparison of views with all the most competent, engaged in the noble business of interrogating experience in the

light of the untrammelled powers of all. That is the spiritual policy of the future! Nay, it is already very largely the accomplished policy of the actual world. The university in effect does now lead and guide even religious opinion, throughout the civilized world. Let us in the churches heartily acknowledge and cordially accept that fact. The doctrinal sceptre has passed to other hands than those which once bore it. That passing will not be marked by increasing divergence of views, nor, in the end, by an increasing agreement in opposition to the great truths of spiritual religion. Like all the progress of free opinion, religious unity will, under the new régime, be gradual; but it will be all the more certain, all the more secure. And let us remember, first, that there can be no real religion without unity, while, secondly, there can be no real unity that does not spring out of the free conviction of the single soul. The problem of the university is indeed an appalling problem,—no less than to realize the union, in each single mind, of its private view with the public view,—the world-view, which, again, is the view of God. But the university has learned to wield the method, the sole method, that is equal to the solution of the problem—the Method of Discussion.

Leave, then, the determination of religious doctrine where it of right belongs,—where the determination of all doctrine belongs; namely, to human intelligence, and to its great organized instruments, the universities,—to all the seats of highest learning. Let the church address herself to her proper, her indispensable function of application,—of edification in the known truth. Let her cease to stop the way of the lawful Method of Discussion by her futile Method of Declaration. The world needs the office of the seeker, the discoverer, the verifier; but it needs also, and equally, the office of the applier, the quickener, the edifier. Behold the two offices—of the university and of the church!

The church can no more perform the office of the university than the university can fulfil the office of the church. A society genuinely human cannot dispense with either. Let both operate side by side, each in its appropriate liberty.



THE COÖPERATION OF RELIGION AND SCIENCE IN UPLIFTING HUMANITY.

BY JOSEPH LE CONTE, LL. D.

The subject assigned me is so large, that all I can do is to throw out some suggestions—to scatter some seed-thoughts, relying on the fertility of the soil for any appreciable results.

The eminent sanitarian, Dr. Richardson of London, desiring to give clearly and in brief space the general principles of sanitation, chose to do so by describing an ideal city which he called Hygeia. So I, following his example, in order to bring out in briefest time possible the agency of Religion and Science in elevating humanity, will try to give glimpses of some ideal results in the future.

But first of all, whence came the conception of an ideal condition—of a Golden Age—in the future? I need hardly remind you that it was first clearly announced by Him whom we all acknowledge as the Divine Founder of Christianity. Until that time the ideal condition—the Golden Age of humanity—was always in the past, and the history of the race was a continuous fall to lower and lower depths. He first proclaimed a Golden Age in the future. And what a Golden Age! How different from all others! A kingdom of peace, of truth, of justice, of love, of freedom—in a word, a kingdom of God on earth. Not a state of innocency, but of holiness—not a pre-established harmony, and therefore unstable, but a self-acquired harmony, and therefore permanent. From the fire of faith and hope thus kindled in the human heart—faith in eternal progress toward an ideal, and hope in realizing it here on earth—was born all our modern civilization.

This is the moral ideal of society.

Now what has Science done to help on this ideal? The mission of Science is not only to discover new truth, as many think, but also, and still better, to verify old truth. All the greatest truths have been first dimly seen by moral insight. It is the function of Science to verify and put these into clear, rational, permanent form. I believe that all noblest religious and moral truths, all our noblest hopes and aspirations will thus be verified and justified by Science.

But has Science done anything to justify this, our faith, in continuous progress toward an ideal? Yes.

1. She has done so, and continues to do so *by her example*. Amid the rise, culmination, and decay of all else,—kingdoms and empires, institutions, civilizations and philosophies,—Science alone has moved steadily onward and upward, like a rising tide that knows no ebb, and becomes thus the pledge of human progress and its type—the pledge of its reality and the type of its method.

2. This is the teaching of all Science. But there is one science, geology, that does more. Geology demonstrates that continuous progress is a law of Nature, i. e. a law of God. This she does by the universal law of evolution. She shows that through all geologic time, from primal chaos until now, Nature has struggled upward and onward to higher and higher forms—the inorganic upward to reach the organic, the organic still upward to reach man, and man must continue still upward to reach the free man, the ideal man, the divine man. Dead forces struggled upward to attain life; life still upward to attain reason, and reason must continue to strive to attain freedom and holiness—to attain that perfect harmonious activity of all our faculties and powers, physical, intellectual, and moral, each under each, making sweet music together, which is the only true freedom and the only true holiness.

Thus Science justifies and verifies the moral and religious

ideal. That ideal was first discovered by moral insight, then accepted by the responsive human heart; but doubtfully, tremblingly, until finally it is now verified by Science, and thus made a permanent possession.

We have now given the religious and moral ideal, and shown how Science coöperates in establishing it. But Science has also its own ideals by which it strives to uplift humanity. Looking forward then into the dimness of futurity, I see ideal conditions of society to be brought about by Science — some nearer, some farther away.

1. In the near future I see a society organized on a rational, that is on a scientific, basis. Until recently, Science has seemed to minister only to our lower and material wants, but now she begins to touch also our higher spiritual wants. Science commenced many centuries ago to study not the things nearest and dearest to man, but things most remote and indifferent; and she has been ridiculed for her choice. But she chose them not because they were remote, but because they were simplest and most easily reduced to law; for law and order is her passion. From this lowest plane, with godlike patience and, as the result now shows, with godlike wisdom, she has worked steadily onward and upward, from simple to more complex, from lower to higher — has extended her conquest, annexing one province after another, gaining additional strength with every conquest, until now her domain is almost universal. Thus commencing on the immovable basis of mathematics, she advanced to mechanics, then to physics, then to chemistry, reducing these in succession to law; then with strengthened powers and wider experience, she enters on the domain of biology, and reduces to law the more complex phenomena of life, until now at last, flushed with hope of certain conquest, she enters the last and highest domain — sociology, the phenomena of social organization and social progress. Shall we not then soon see the phenomena of social life

also reduced to law by Science; and shall not this science of sociology be applied to the perfecting of the corresponding art of government? Shall there not come a time when our statesmen shall be scientists in the department of sociology—when our politicians will be members of a learned and honorable profession—when our universities shall turn out not only trained engineers, and physicians and lawyers, but also trained politicians and statesmen?

2. But with straining eye, guided only by the light of reason, I look again into the dimness of the far-distant future, and what do I see? I see perfect knowledge of Nature and complete conquest of the forces of Nature, and all used for the elevation of humanity. Some people, without faith in the ideal, talk gloomily about the final exhaustion of our coal supply and consequent collapse of our modern industrial civilization; as if there was no other source of power but coal! Why, there is enough of natural forces in the form of winds, waves, tides, and river currents running loose, wild, and therefore destructive, which if tamed, domesticated, harnessed, and subjected to man's will, as they can and eventually will be—enough, I say, to do all the physical work of the world fifty times over. And then what is there left for man to do but the lighter and higher intellectual work of guiding the brute work of machinery?—only work befitting his divine origin and immortal destiny. Say you physical exercise is necessary to health? Yes, but there will be only free activity and noble sport, producing strength, beauty, and grace, thus making the body a fitting temple of the godlike spirit. Abundant leisure, too, for all, but leisure only for rational culture and noble association. In a word, life becomes a season of free enjoyment instead of compulsory, painful toil.

Is not this a glorious ideal? Yes, if we were only worthy of it. But alas! alas! the realization of this scientific ideal would be the ruin of society, unless we have also the

corresponding realization of the moral ideal. Of what advantage would be power over nature, if we have not control of ourselves? Of what advantage would be the realization of our scientific ideal, unless we have realized also our moral ideal? How many are there who are capable of higher work than physical? How many are there who, if released from constant physical toil, would not sink down into the hell of self-indulgence and bestiality? The scientific and the moral idea must go hand in hand. The platform on which humanity stands must be evenly, to be safely, lifted. This inequality of our progress is just what humanity is suffering from to-day. Our knowledge has run ahead of our virtue. Our scientific progress is far greater than our moral progress. The platform on which society stands is all crank-sided; the scientific side is too high for the moral and religious side. I call on you, cultivators of art and preachers of religion, that you hold up your end. I know it is by far the heavier end; but the more is the reason why you should lift heartily and with a will, and more than all that you should lift all *together*. That is exactly what we are doing at the scientific end, and is the sole reason of our more efficient lifting. We are lifting all together, and we cannot, will not, stop lifting, and the slope is getting worse and worse. Unless you lift together, there is a serious danger of such a down slide as the world has never seen before. But I hope for better things. I believe that all friends of humanity will eventually lift together, and I see in this gathering to-night a sign of such coöperative work.

WOMAN AND RELIGION.

BY REV. WILLIAM ROUNSEVILLE ALGER.

These exercises have already been so prolonged that I deem it a duty to restrict within the limits of a mere sketch the remarks which I would gladly present in full, were it not so late. The special topic assigned me in the programme of the evening is, "Woman and Religion."

Man and woman equally represent human nature, but each of them represents it with a distinctive emphasis on particular phases of its whole. There is in man and woman respectively a preponderance of certain faculties or modes of activity of the universal humanity which they both represent. What, then, are the special qualities of the feminine and of the masculine revelation of human nature? The feminine type is characterized by a greater prominence of the intuitions, the affections, and the conscience. The masculine type is distinguished by a more conspicuous development of the physical energy, the understanding, and the will. In accordance with this contrast of their leading qualities, by the common consent of all history and all literature, the life of man is most emphasized by outward enterprise and adventure, public conflict and achievement; the life of woman, by retirement, domesticity, the practice of home duties, the culture of the social arts. In all nations she has been the chief source of good manners, which are the preamble to both ethics and religion. Thus it always has been, still is, and always will be, her mission to refine man, inspire him, and mould his ideal. The essence of social refinement, the most prominent mark of good manners, is a habit of deference and tact in any one toward others, each modulating himself in his relations

with others by the principle of self-subordination and courtesy. This is preëminently the art of woman, and the basis of everything beautiful and progressive in society. Historically, as compared with each other, man is grasping and arrogant and self-assertive, while woman is yielding and modest and self-effacing. She is, accordingly, the more spontaneously amenable and responsive to the religious sentiment. For religion is the surrendering abnegation of the self-will of the creature before the will of the Creator. Religion is the worship and pursuit of perfection. It is completely expressed by Christ himself in the words, "Be ye perfect, even as your Father in heaven is perfect." Religion is the self-surrendering and redemptive transformation of the human by its voluntary conformity to the divine. And the substance of this, as explicitly declared by Christ, is, that man should love God with his whole soul, and his neighbor as himself.

If religion is a sovereign love of God and man, leading human beings to strive to perfect themselves by realizing the fulfilled image of their Creator, what difference is there in the relation generally of man and woman to this common ideal? Generically, their relation to it is the same; but there is a specific difference arising from the distinction of sex embodied in them. The human identity which man and woman are sees its nature and destiny reflected and revealed in them through opposing, but correspondent, characteristics. Now, what are these distinguishing characteristics, in the briefest statement? The general consensus of history and literature, supported by philosophical analysis, teaches us that the masculine type of character is dominated by conviction and ambition, a passion for power and preëminence; the feminine type is dominated by sentiment and affection, a desire for the fulfillment of her nature in a life of sheltered happiness, ministering to the welfare of others. They are both expressions of the divine purpose

which produced them, but with an emphatic difference. As Swedenborg says in his "Conjugal Love,"—the deepest and richest and most fascinating work ever written on the subject of the sexes,—Woman incarnates love; man incarnates wisdom. Wisdom invents designs, and seeks to execute them. Love creates objects to bless, and devotes itself to blessing them. If the affections of a woman are satisfied, she asks no career, but delightedly sacrifices everything else to what she loves. As a great poet wrote in immortal words:—

"Man's love is of man's life a thing apart;
'Tis woman's whole existence."

Woman properly is more religious, stands nearer to God than man. It is, as a rule, incomparably easier for her to forego her own will, accept the will of another as her own, than it is for man. This is the essential meaning of the now classic expression formulated and given a world-currency by Dante and Goethe, "The eternal womanly." Whoso reads intelligently the exquisite description of Beatrice Portinari in the *Vita Nuova*, and the somewhat parallel passage in the second part of Goethe's *Faust*, cannot fail to see what this phrase denotes. Woman is the redemptress of man, because she sets him an example of self-detachment from egotism as the necessary condition for the reception of the vision and life of the divine. Dante sees not God, but he sees that Beatrice beholds him, and the beatific light thrown by reflection from her face upon his own irradiates and transforms him.

Religion is our coöperation with God for the realization of the purpose for which God gave us existence. He created us free selfhoods, that we might voluntarily train our wills into pure unison with his will through the moral renunciation, not of our selfhood, but of all the selfish egotisms connected with it. In this distinctly regenerative work woman is the inspiring exemplar and guide of man. She

effaces her name in marriage and assumes that of her husband. As a mother, she, with a pure heroism and a glad devotion that have no parallel elsewhere, sacrifices everything to the care and training of her children. There is no other word in the vocabulary of man so sweet, so dear, so holy, so persuasive, so commanding, as the word mother. In thus relegating self to the background she imitates God, who, in bestowing on us all that we have, makes his gifts alone conspicuous, but always hides his hand.

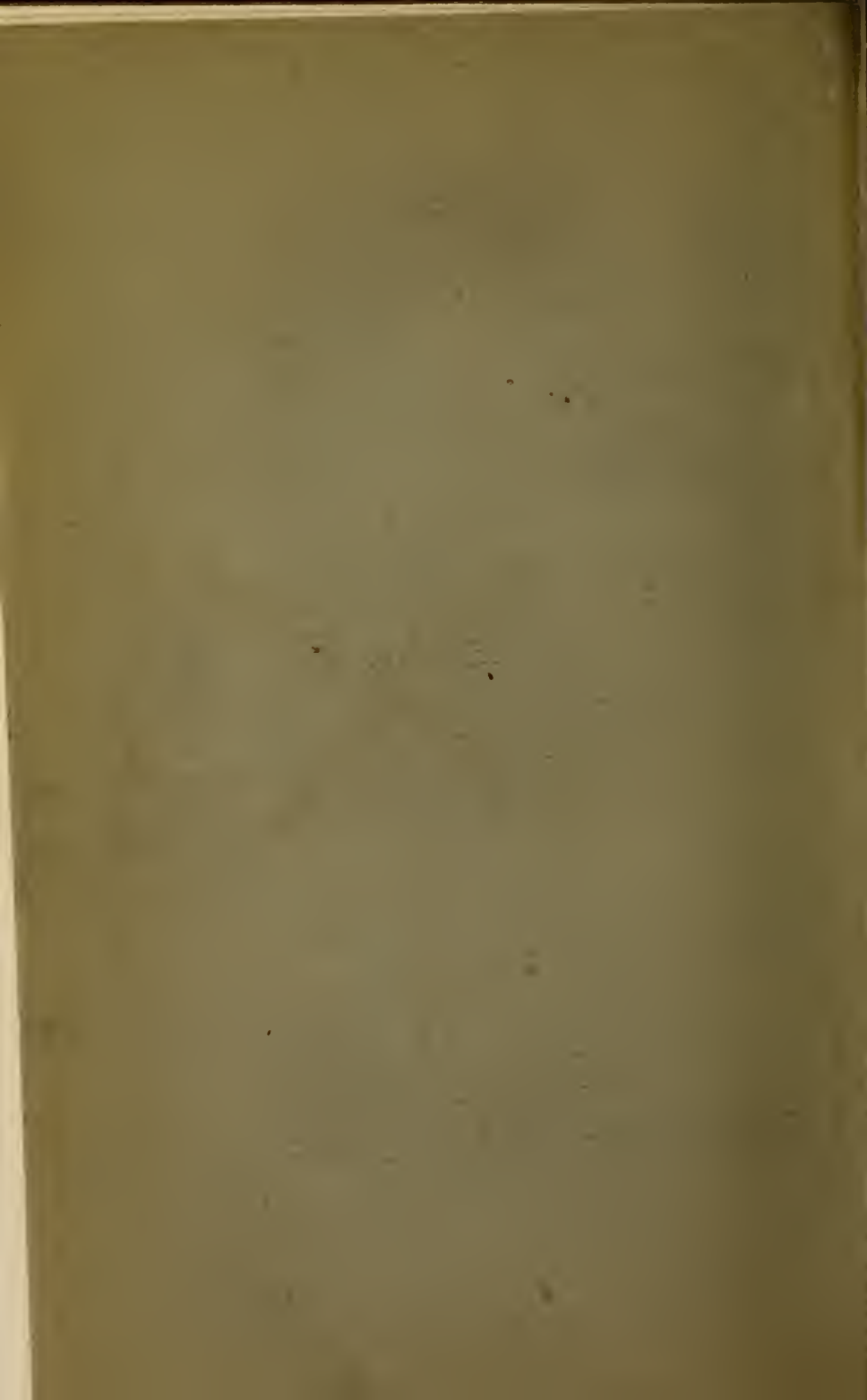
A great deal is said of late about a new type of woman, a type repudiating the old ideal, created for her, it is said, by man, and setting up a new one of her own in its place. In this modern agitation for the rights of women there is, no doubt, much that is just and good. So far, may God speed it. But we must never lose the gentleness, the unobtrusiveness, the purity, the disinterestedness, the secret and sacred aspirations identified with that old ideal, which was no spurious artifice of her masculine tyrant, but was, and is, the product of her own best genius quickened by the grace of God. It is infinitely to be deprecated that women shall learn to imitate the hard self-assertion of man. It is infinitely to be desired that men shall learn to imitate the gentle self-abnegation of woman.

With this warning qualification and safeguard I hail with hearty joy and hope that great coming forward of women into the full light and freedom of active publicity. They have long governed the world in secret behind the curtain. Let the curtain be thrown aside and the whole truth be exposed. I will not permit myself to doubt that the result will be a great purification, and not a great corruption. That hard rule of dogmas which is the masculine type of government has been long tried. Let us now have a new and greater infusion of that persuasive rule of sentiment and affection which is the feminine type. Under the sway of this purer and higher temper I am fain to believe

the most of our great evils will speedily melt away. For as our wise Emerson has said, "The influence of good women is the measure of civilization." When everywhere in public life the affection of woman is added to the wisdom of man, it must be that a new era will dawn. Where good women go, love increases. Where love increases, vices, hypocrisies, hollow forms, diminish. Affection tolerates nothing but genuineness. Wherever the affections are concerned, all perfunctory repetitions are a deadly profanation, all mere mechanical observances an insufferable offense. No affectation can here have any religious power. A mock sun may look brilliant, but it does not make anything grow. The pure type of true womanhood incarnates the divine love among men to lead the way toward the solid concrete redemption of the world. For the inmost secret and very quintessence of love is that it desires to serve and bless its objects, not to be served and blessed by them. If the supreme problem in moral mathematics is ever solved, namely, the squaring of the circle of consciousness and the extraction of the cube-root of self, it will be first done, not by a man who will then show women how to do it, but it will be originally achieved by a woman, who will then communicate the contagious secret to men.







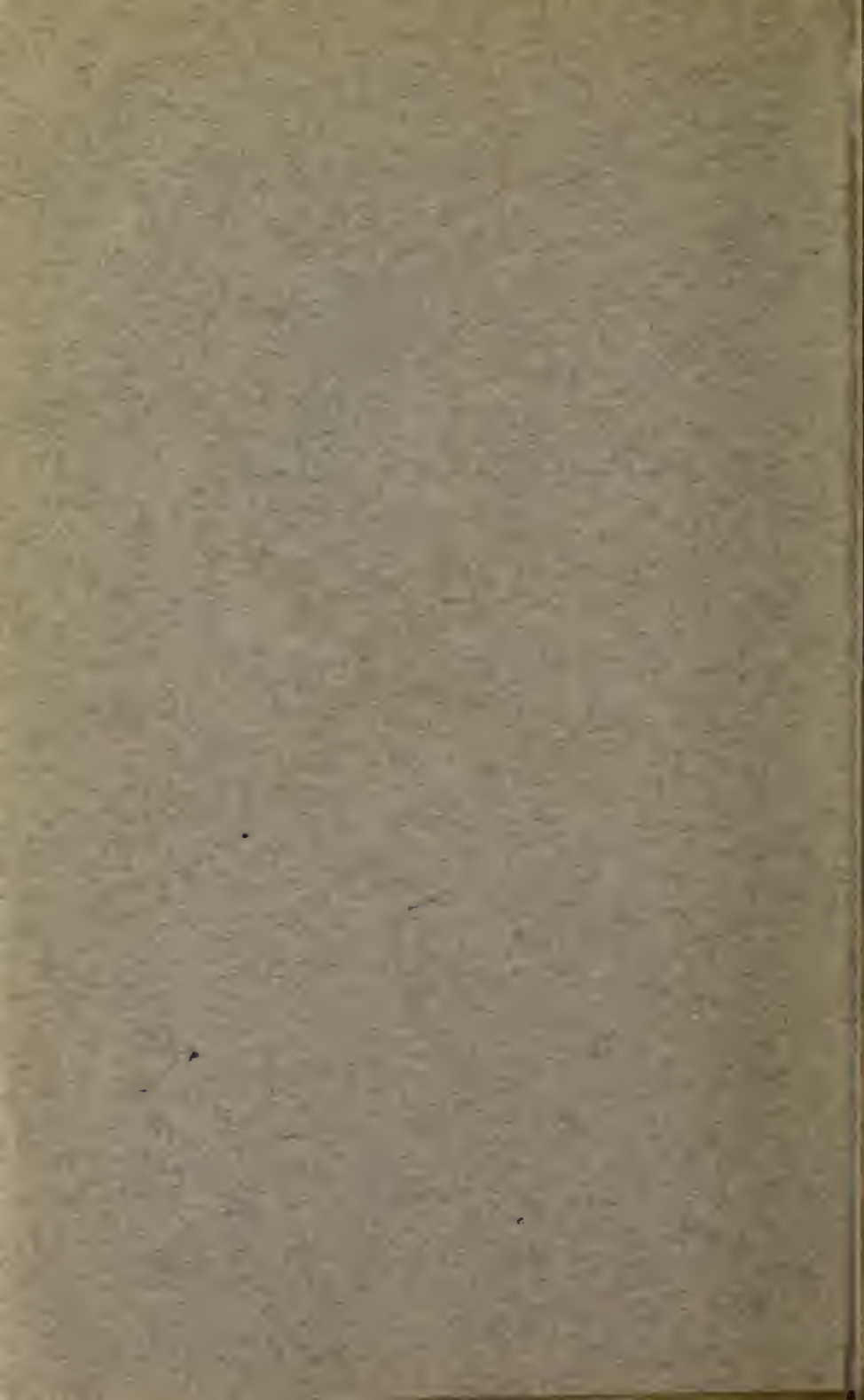
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OLD TESTAMENT SCHOLARSHIP IN
MODERN BIBLE-TEACHING

Inaugural Address

WILLIAM FREDERIC BADÈ, Ph.D.



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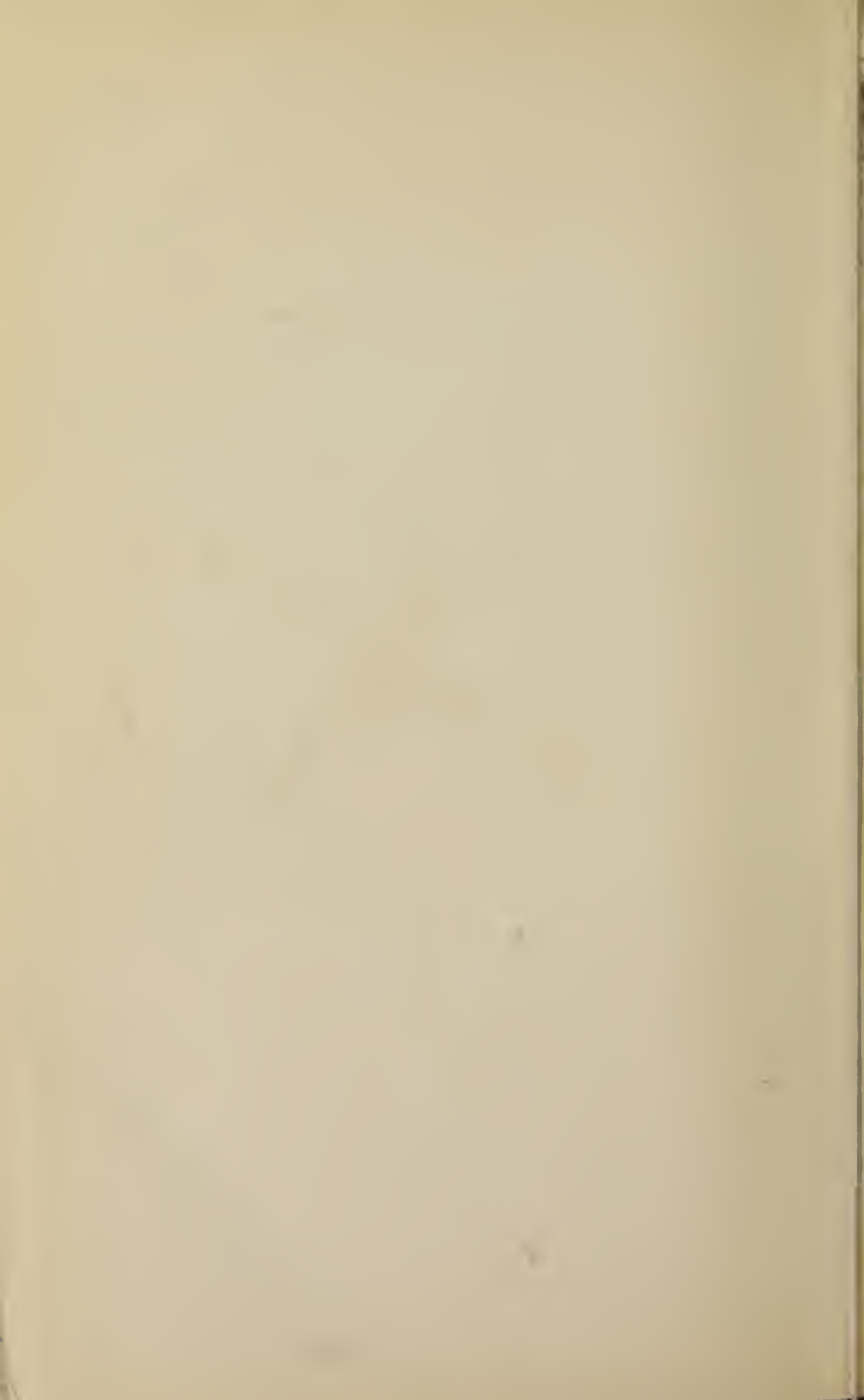
BY

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OLD TESTAMENT SCHOLARSHIP IN MODERN BIBLE-TEACHING.

IN Germany, where the breach between the Biblical rationale of the universities and the view of the Bible upheld by what might be called popular religion is wider than anywhere else, the use of the Old Testament in religious education has long been a matter for serious discussion. One of the most notable and radical expressions of opinion on the subject is a book, by an anonymous writer, published in Leipzig in 1893, entitled "Das Judenthum in der Religiösen Volkserziehung des Deutschen Protestantismus." The writer, who appears to be wholly ignorant of the results of modern Biblical scholarship, contends that the Old Testament should have no place in the religious education of the young. His two principal reasons for this contention may be briefly stated as follows:—

(a) Christianity has no essential connection with Judaism and Israelitish history. The fact that Jesus was of Jewish descent in no way proves the dependence of the New Testament on the Old. In the realm of thought Christianity was something entirely new and independent. The world was prepared for its reception quite as much by the great thinkers of Greece and Rome as by the Old Testament prophets. Therefore it is both needless and

useless to educate our young people into Christianity by the roundabout way of the Old Testament. Paul's address at Athens, spoken to hearers who were not Jews, blazed the way for a more direct approach to the coveted goal.

(b) There is an element of danger in obliging the youth of our day to hold ideal intercourse with men and women whose attitude toward life was totally different from ours, and who stood on a moral plane far beneath that of our time. Even the most persistent and violent exegetical and homiletical torture cannot make the Old Testament stories confess to moral standards which their writers did not know. Besides, it is mischievous to mingle without discrimination material from the Old and New Testaments because it is liable to lead to a serious confusion of ethical and moral standards in the mind of the student.

MIXTURE OF TRUTH AND ERROR.

There is in the view of this writer a subtle mixture of truth and error. With regard to (a) it undoubtedly is true that we have ceased to regard the Old Testament as the only source of Christianity. Many other movements of thought and history have poured their contents into the channel of Christianity. Persia, Greece, and Rome have all made their contributions. Furthermore, we are bound to recognize the fact that a considerable part of the Old Testament has ceased to exert a positive influence on Christian thought. At best a purely historical interest attaches to these portions of Scripture because of the light they throw on the development of religion among the Hebrews. Protestantism has long admitted this fact in

practice, although its traditional faith in the absolute authority of Scripture has prevented recognition of it in theory.

There can, for instance, be no doubt that the Song of Songs owes its inclusion in the Old Testament Canon to a misunderstanding of its real character and meaning. The Book of Esther, whose ethical standards are condemned by everything that Jesus taught, has no right to be heard on the moral questions of our age, unless it be as an exemplification of conduct to be avoided. But after these and many similar deductions have been made the fact remains that the Old Testament is the best introduction to the New. It alone enables us to trace the genesis and growth of Christian doctrines that can be fairly judged and fully understood only if seen in their historical perspective. But to furnish this approach the Old Testament cannot be used as a fixed body of truth standing *beside*, rather than lying *behind*, the New Testament. The doctrinal coordination of the Old Testament with the New, which still holds the ground in popular religious education, is the real grievance of our German critic. He is right in all that he says about the viciousness of a method which ignores not only stages of religious development within the Old Testament, but loses sight also of the essential differences between the Old and the New. But his proffered remedy, to drop the Old Testament out of religious education, is worse than the disease. Doctrinal coordination should give place to historical subordination in which the principle of development, "first the blade, then the ear, then the full grain in the ear," receives adequate recognition. Such a change, carried into practice in modern Bible-teaching, would provide against

the doctrinal extravagances and errors of a purely transcendental conception of God and make room for the recognition, in the Bible, of the human limitations of a divine revelation. For the literature of the Old Testament, with much that is ethically false or irrelevant, is the record of a people's growing capacity for "religion pure and undefiled." It is a record of what man was at any time able or fitted to receive, *not* of what God was able or minded to give. With this attitude toward the Bible as a whole and the Old Testament in particular the objections mentioned under (b) are vacated. For the harm lies not in dealing with imperfect moral standards, but in the failure to recognize them as imperfect.

FUNCTION OF SCHOLARSHIP IN EDUCATION.

Of late there has been so much agitation in behalf of better religious education for the young that the salient features of the subject do not suffer from want of discussion. This agitation is a healthy sign of our times. With regard to the need of reconstruction in theology there also is practical unanimity of opinion. Indeed, that is not so much a need as it is a necessary process which has been in progress for many years. But the question of what to teach, and, that determined, how to teach it, concerns vitally the relationship between modern Biblical scholarship on the one hand and teachers and taught on the other. Biblical scholarship is primarily concerned with the task of ascertaining and verifying; the teacher is concerned with matter and method, and the method is in large measure determined by the matter. The mission of a complete and healthy Christian culture, as Bishop Wilson felicitously phrased it, is "to make reason and the will of God

prevail." Two distinct aims are involved here, each of which may wrongly be made and end in itself. First, to ascertain what reason and the will of God say, and, second, to make it prevail. The first is primarily the scholar's function, the second that of the preacher and the teacher. The one seeks truth in fact, the other truth in act. The one says "is," the other "ought." The one gathers, the other distributes. The one is a man of ideas, the other a man of ideals. In reality this distinction is one of emphasis rather than of essence. In life the two can never be quite separate. The man of ideas is also a man of action, and the man of ideals endeavors to teach that "action is the truth of thought." Distinctions of fact underlie distinctions of worth. Yet there is a division of labor by which one becomes the arrow, the other the bow; neither is efficient without the other. Only where the two work together co-operatively and harmoniously are the ends of Christianity served most completely. Unfortunately ever since the few began to think for the many there has been considerable friction between them. This is particularly true of the last half-century of liberty of thought and research during which the facts have accumulated faster than the explanations. The man of ideas is no longer burned at the stake because he exposes the flimsy foundations on which the man of ideals has built iron-bound faith, but he still is occasionally subjected to persecution of a different kind because he tries to see things as they are, and not as the man of ideals says they must be. On the other hand the man of ideas sometimes is inconsiderate and reckless in offering to the man of ideals his immature thought as a rational basis for action. The one, with a passion for action, is apt to be

overhasty in determining what reason and the will of God prescribe for his action. The other, possessed of the scientific passion for knowing, sometimes pursues his quest without a proper appreciation of the fact that he is gathering material that is to furnish motives for human conduct—that his task is to discover what reason and the will of God say in order that others, in the pulpit and the schoolroom, may make it prevail.

THE CHIEF DIFFERENCE.

Strange to say, at the present day the chief difference between modern Biblical scholarship and so-called traditionalism arises from a persistence on the part of both to attach an inordinate importance to the same thing—the past. The gains of Biblical scholarship have been made chiefly by the application of the historical method of study. It is the right method and has come to stay. When first applied it was called “Higher Criticism” as over against lower, or textual, criticism. As now used by unenlightened writers of the religious press the phrase has scarcely any intelligible meaning, but in some quarters still peoples with terrors the realm of religious bogycdom. The danger of this method arises from an occasional disposition on the part of some ultra-radical scholar to study the past not as a root, but as a branch of the present—to deny the spirit because he has dissected the body. But I should be false to my own convictions of the high aims and noble purposes of modern Biblical scholarship if I were to set that down as a great danger. Much more dangerous to the best interests of truth is the inert traditionalism that turns to the past and says, in act if not word, “That which has been is that which shall be.” It is this spirit which

gives point to the witty saying that "part of the business of the wise in this world is to counteract the efforts of the good." To bring these two very different appreciations of the past together, to make them yield something to each other in the interest of progress, is a task that calls for the exercise of a very unusual degree of wisdom on the part of those who guide public opinion. The kind of wisdom needed might be defined in the words of Coleridge as "common sense in an uncommon degree."

Let me not be understood as seeing cause for disheartenment in the conservatism that opposes itself to the critical study of the Bible. One of the greatest factors of social stability is the slowness, even active hostility, with which human societies receive all new ideas. A growing age can never be one of unanimity of opinion. Life is growth, and growth is disturbance. As Dr. Clifford has well said, "It is the living who differ, the dead who agree." Unfortunately not all the differences lie within the sphere of normal growth. Perhaps the worst of their class are those which arise between a scholarship confined to the *appreciation* of past epochs of spiritual development and an evangelism devoted to their *perpetuation*. Neither is fitted to perform a service that shall be timely to this age and country. If any proof were needed it would be found in the many feeders of the multitudes who spend their time quarreling over the kind and quality of the food material, asserting each his belief in the exclusive wholesomeness of some particular kind of religious pabulum. Usually the ancient brands get the preference, because most forget that new conditions create new needs. Meanwhile

"The hungry sheep look up and are not fed."

And because they are not fed on a diet such as the strenuous moral and intellectual problems of our age require, there is a state of malnutrition in the body ecclesiastical that unfits it to do its best for our generation. History may warn, instruct, inspire; yet when all is said the fact remains that it is not in what is common to all centuries, but in what is distinctive in each that we must seek those downright living interests by which the brain is kindled and the lips supplied. We are the heirs of the past. But in the realm of ideas we do not inherit to preserve, but to assimilate. Our legacy is not a museum of precious fossils, but the product of human experience, informed with life. To assimilate is to preserve also; but it is a preservation in growth, not in petrification. In the sphere of religious education the thing most needed now is the will and opportunity to assimilate our heritage of Biblical lore as re-created and reconstituted by the scholarship of our time. As matters now are we are forced to witness the extraordinary anomaly of one view of the Old Testament being taught in the seminaries, colleges, and universities, and quite another being presented in the Sunday-schools and from the majority of pulpits. This state of things can be cured only by a closer and more harmonious co-operation of preachers and teachers with the professional Biblical scholars. In this aspect of the case the organization and meetings of the Religious Education Association appear to me the most notable and the most hopeful thing that has occurred in the religious sphere for a century—chiefly for two reasons. First, it represents an attempt at harmonious co-operation between the men of ideas and the men of ideals; in the second place, it is an organized and powerful effort to devise a system

of religious instruction that shall be commensurate with the intelligence and the needs of our time. It is the first concerted movement to make such a disposition of the fighting forces that the advance-guard of our army shall not be under continual fire from the rear.

RIGHT REASONS FOR RIGHT BELIEFS.

I have stated with the utmost brevity the relationship between scholarship and evangelism. What are present-day conditions in the sphere of religious education? First of all, there is a vast body of well-attested facts, gathered and verified by the researches of Biblical scholars during the past generation, that is finding scarcely any recognition in the teaching of the young. I am not now referring to facts that have only scientific value, but such as vitally affect our knowledge of the history, method, and substance of revelation. Nor is the disability I mention a merely negative one, since misinformation is imparted instead of information to the ultimate disaster of many a young person's faith when the days of disillusionment come. Recently a small Bible Dictionary, confessedly for Sunday-school workers, appeared from the press of a denominational publishing house. It is hard to believe that it embodies the unserved views of the scholar whose name it bears. At all events, its treatment of Old Testament topics is so innocent of the established results of modern Biblical scholarship that it might as well have been written a hundred years ago. It is like an attempt to teach the botany of Linnaeus in the days of Schimper and De Vries. If the new facts and the deductions therefrom are not in accord with traditional views, what of it? In the words of Bishop

Butler, "The facts are what they are, and the consequences of them will be what they will be. Why, then, should we wish to be deceived?" It is not enough to inculcate right beliefs; they must be grounded upon the right facts. Men who received their religious education a generation ago forget that they do not hold their faith now because of the old system of facts and dogmas on which it was founded, but because of the religious experience that has been theirs since then. That is why so many of them are so intolerant of the new facts. They, having passed from faith in the things that are seen to faith in the things that are not seen, feel that it does not matter very much what facts are adduced for their beliefs, for they now, unless they have taken pains to reformulate their reasons for the faith that is in them, hold it not on rational but on experimental grounds. But the average youth, especially if he be inclined to do his own thinking, must approach his career of Christian experience through the gateway of reasonable knowledge. It is a narrow gate, and, unless he follows his feelings rather than his head, he will not get through it loaded down with the intellectual lumber of past generations of Bible teaching. No one will underrate the gravity of the situation who has sat far into the night with manly, sincere young college men trying to substitute a reasonable basis of genuine knowledge for the specious, outworn props that could no longer support their faith, but threatened to plunge them into hopeless skepticism. The substance and spirit of Old Testament study now differ as widely from what I learned in Sunday-school as the geology of our day differs from that of Hugh Miller, or the chemistry of Lavoisier from that of Ostwald and Ramsay. Any

reasonably scholarly history of the Hebrew people, written within the last fifteen years, if compared with the facts furnished in the so-called historical books of the Old Testament, will show what a change has taken place in our appreciation of the essential facts in the growth of Hebrew history and Hebrew institutions. Yet religious education, in the main, still pursues its way unconscious of the standards demanded by the common enlightenment of our time. Under these circumstances it is not at all surprising that a large part of the intellectual *élite* of this generation is lost to Christianity. Religious education in England is in no way behind that of this country, but Principal Fairbairn pays his respects to it by saying that "it is, to speak the blunt truth, often only a preparation for skepticism." In another place he writes, "Crude views of Biblical history, crudely presented to a boy of fourteen, and then confusedly remembered by him when he has become a man, may be said to be the material for the ideas about God and the Bible that are demolished by the sulphureous criticism of the lyceum and the free-thinking press." We may as well frankly recognize the fact that Bible-teaching no longer is the simple matter which the current method of Sunday-school instruction assumes it to be. The revolutionary change which has swept over all departments of science has also lifted Biblical scholarship on its resistless tide and borne it forth to new realms of thought and knowledge. If here and there some scholar, in the first enthusiasm of discovery, has dropped anchor beside some worthless island, claiming for it the importance of a continent, that annihilates neither the island nor the continent. Bible study on the factual and historical side has become a science and has

taken its place in the brotherhood of sciences. For though on the surface they differ as the waves, in the depths they are one as the sea; and the wide-awake student in any department of knowledge, unless he has specialized himself into ignorance, hears "deep calling unto deep": "All things are yours, whether Paul or Apollos, or Cephas or the world, or life or death, or things present or things to come; all are yours, and ye are Christ's, and Christ is God's."

Shall we in the face of all this go on teaching our Bible in the old patchwork way of four square inches here and four square inches there, without recognition of the gradual growth of ethical standards? Without recognition of Hebrew methods of historiography by which literary documents dating centuries apart were interwoven or placed side by side in contiguous chapters? Without historical criticism of conflicting sets of facts? Without the slightest attempt to interpret folk-lore as folk-lore, and each form of literature in accordance with the demands of its type? Without discrimination of institutions and legislation to determine coexistence or sequence? Shall we, like amiable tourists in religion, continue to carry home bottles from the Jordan, when American rivers, eager to shape new channels and refresh a virgin soil, are rolling for the baptism of American youth? I hope not! The better, larger day must come! Though prejudice and inertia still are strong, I feel

"As one who, rowing hard upstream,
Sees distant gates of Eden gleam,
And does not deem it all a dream."

